

The Perennial Way

Vol. I

T H E

P E R E N N I A L

W A Y

Vol. I

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New Testament

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I. New Testament – Gospel of Matthew

- 4.4 It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
- 4.7 It is written again, Thou shalt not tempt the Lord thy God.
- 4.10 Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 4.17 Repent: for the kingdom of heaven is at hand.
- 4.19 Follow me, and I will make you fishers of men.
- 5.3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- 5.4 Blessed are they that mourn: for they shall be comforted.
- 5.5 Blessed are the meek: for they shall inherit the earth.
- 5.6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
- 5.7 Blessed are the merciful: for they shall obtain mercy.
- 5.8 Blessed are the pure in heart: for they shall see God.
- 5.9 Blessed are the peacemakers: for they shall be called the children of God.
- 5.10 Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- 5.11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.
- 5.12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
- 5.13 Ye are the salt of the earth: but if the salt has lost its savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of men.
- 5.14 Ye are the light of the world. A city that is set on a hill cannot be hid.
- 5.15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

- 5.16 Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.
- 5.17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- 5.18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- 5.19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be great in the kingdom of heaven.
- 5.20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.
- 5.21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of judgment:
- 5.22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.
- 5.23 Therefore, if you bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;
- 5.24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.
- 5.25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast in prison.
- 5.26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
- 5.27 Ye have heard that it was said by them of old time, thou shalt not commit adultery;
- 5.28 But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.
- 5.29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

- 5.30 And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
- 5.31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
- 5.32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.
- 5.33 Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
- 5.34 But I say unto you, Swear not at all; neither by heaven, for it is God's throne:
- 5.35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.
- 5.36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
- 5.37 But let your communication be, Yea, yea; Nay, nay: for whatsoever if more than these cometh of evil.
- 5.38 Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:
- 5.39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.
- 5.40 And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.
- 5.41 And whosoever shall compel thee to go a mile, go with him twain.
- 5.42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.
- 5.43 Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.
- 5.44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

- 5.45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
- 5.46 For if ye love them which love you, what reward have ye? do not even the publicans the same?
- 5.47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?
- 5.48 Be ye therefore perfect, even as your Father which is in heaven is perfect.
- 6.1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
- 6.2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.
- 6.3 But when thou doest alms, let not thy left hand know what thy right hand doeth:
- 6.4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.
- 6.5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
- 6.6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.
- 6.7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
- 6.8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
- 6.9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
- 6.10 Thy kingdom come. Thy will be done in earth, as it is in heaven.
- 6.11 Give us this day our daily bread.
- 6.12 And forgive us our debts, as we forgive our debtors.

- 6.13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
- 6.14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:
- 6.15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
- 6.16 Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
- 6.17 But thou, when thou fastest, anoint thine head, and wash thy face.
- 6.18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.
- 6.19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
- 6.20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
- 6.21 For where your treasure is, there will your heart be also.
- 6.22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
- 6.23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
- 6.24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- 6.25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?
- 6.26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?
- 6.27 Which of you by taking thought can add one cubit unto his stature?
- 6.28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

- 6.29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.
- 6.30 Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?
- 6.31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?
- 6.32 (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things.
- 6.33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.
- 6.34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
- 7.1 Judge not, that ye be not judged.
- 7.2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.
- 7.3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
- 7.4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?
- 7.5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye.
- 7.6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.
- 7.7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:
- 7.8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 7.9 Or what man is there of you, whom if his son ask bread, will he give him a stone?
- 7.10 Or if he ask a fish, will he give him a serpent?

- 7.11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?
- 7.12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.
- 7.13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
- 7.14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
- 7.15 Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
- 7.16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
- 7.17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
- 7.18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
- 7.19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.
- 7.20 Wherefore by their fruits ye shall know them.
- 7.21 Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- 7.22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
- 7.23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
- 7.24 Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:
- 7.25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
- 7.26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

- 7.27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
- 8.13 Go thy way; and as thou hast believed, so be it done unto thee.
- 8.20 The foxes have holes, and the birds of the air have nests; but the Son of man has not where to lay his head.
- 8.22 Follow me; and let the dead bury their dead.
- 8.26 Why are ye fearful, O ye of little faith?
- 9.2 Son, be of good cheer; thy sins be forgiven thee.
- 9.4 Wherefore think ye evil in your hearts?
- 9.5 For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?
- 9.6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.
- 9.12 They that be whole need not a physician, but they that are sick.
- 9.13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.
- 9.15 Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.
- 9.16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.
- 9.17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.
- 9.22 Daughter, be of good comfort; thy faith hath made thee whole.
- 9.29 According to your faith be it unto you.
- 9.37 The harvest truly is plenteous, but the labourers are few;

- 9.38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
- 10.5 Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not:
- 10.6 But go rather to the lost sheep of the house of Israel.
- 10.7 And as ye go, preach, saying, the kingdom of heaven is at hand.
- 10.8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
- 10.9 Provide neither gold, nor silver, nor brass in your purses.
- 10.10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
- 10.11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.
- 10.12 And when ye come into an house, salute it.
- 10.13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.
- 10.14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.
- 10.15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.
- 10.16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.
- 10.17 But beware of men: for they will deliver you up to the councils and they will scourge you in their synagogues;
- 10.18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.
- 10.19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
- 10.20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

- 10.21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.
- 10.22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.
- 10.23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.
- 10.24 The disciple is not above his master, nor the servant above his lord.
- 10.25 It is enough for the disciple that he be as his master, and the servant as his lord. If thy have called the master of the house, Beelzebub, how much more shall they call them of his household?
- 10.26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
- 10.27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.
- 10.28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.
- 10.29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.
- 10.30 But the very hairs of your head are all numbered.
- 10.31 Fear ye not, therefore, ye are of more value than sparrows.
- 10.32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
- 10.33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.
- 10.34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.
- 10.35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.
- 10.36 And a man's foes shall be they of his own household.

- 10.37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.
- 10.38 And he that taketh not his cross, and followeth after me, is not worthy of me.
- 10.39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.
- 10.40 He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.
- 10.41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.
- 10.42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.
- 11.16 But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,
- 11.17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.
- 11.18 For John came neither eating nor drinking, and they say, He hath a devil.
- 11.19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.
- 11.25 I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.
- 11.26 Even so, Father: for so it seemed good in thy sight.
- 11.27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.
- 11.28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.
- 11.29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

- 11.30 For my yoke is easy, and my burden is light.
- 12.3 Have ye not read what David did, when he was an hungred, and they that were with him;
- 12.4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?
- 12.5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?
- 12.6 But I say unto you, That in this place is one greater than the temple.
- 12.7 But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.
- 12.8 For the Son of man is Lord even of the sabbath day.
- 12.11 What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?
- 12.12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.
- 12.25 Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:
- 12.26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?
- 12.27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.
- 12.28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.
- 12.29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.
- 12.30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.
- 12.31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but blasphemy against the Holy Ghost shall not be forgiven unto men.

- 12.32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.
- 12.33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit.
- 12.34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.
- 12.35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.
- 12.36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.
- 12.37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.
- 12.43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.
- 12.44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished.
- 12.45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.
- 12.48 Who is my mother? and who are my brethren?
- 12.49 Behold my mother and my brethren!
- 12.50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.
- 13.3 Behold, a sower went forth to sow.
- 13.4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:
- 13.5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:
- 13.6 And when the sun was up, they were scorched; and because they had not root, they withered away.

- 13.7 And some fell among thorns; and the thorns sprung up, and choked them.
- 13.8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.
- 13.9 Who hath ears to hear, let him hear.
- 13.11 Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
- 13.12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
- 13.13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
- 13.14 And in them is fulfilled the prophecy of Esaias, which said: By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
- 13.15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.
- 13.16 But blessed are your eyes, for they see: and your ears, for they hear.
- 13.17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.
- 13.18 Hear ye therefore the parable of the sower.
- 13.19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.
- 13.20 But he that received the seed into stony places; the same is he that heareth the word, and anon with joy receiveth it;
- 13.21 Yet hath he not root in himself, but dureth for a while: for when tribulation of persecution ariseth because of the word, by and by he is offended.
- 13.22 He also that received seed among the thorns is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

- 13.23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.
- 13.24 The kingdom of heaven is likened unto a man which sowed good seed into his field:
- 13.25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.
- 13.26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.
- 13.27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?
- 13.28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?
- 13.29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.
- 13.30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.
- 13.31 The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:
- 13.32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.
- 13.33 The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.
- 13.37 He that soweth the good seed is the Son of man;
- 13.38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;
- 13.39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.
- 13.40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.
- 13.41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

- 13.42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.
- 13.43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.
- 13.44 Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.
- 13.45 Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:
- 13.46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.
- 13.47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:
- 13.48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.
- 13.49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just.
- 13.50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.
- 13.51 Have ye understood all these things?
- 13.52 Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.
- 13.57 A prophet is not without honour, save in his own country, and in his own house.
- 15.3 Why do ye also transgress the commandment of God by your tradition?
- 15.4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.
- 15.5 But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightiest be profited by me;
- 15.6 And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition.

- 15.7 Ye hypocrites, well did Esaias prophesy of you, saying.
- 15.8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.
- 15.9 But in vain they do worship me, teaching for doctrines the commandments of men.
- 15.10 Hear, and understand:
- 15.11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.
- 15.13 Every plant, which my heavenly Father hath not planted, shall be rooted up.
- 15.14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
- 15.16 Are ye also yet without understanding?
- 15.17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?
- 15.18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.
- 15.19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:
- 15.20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.
- 15.24 I am not sent but unto the lost sheep of the house of Israel.
- 15.26 It is not meet to take the children's bread, and to cast it to dogs.
- 16.2 When it is evening, ye say, It will be fair weather: for the sky is red.
- 16.3 And in the morning, It will be foul weather today: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?
- 16.4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.
- 16.6 Take heed and beware of the leaven of the Pharisees and of the Sadducees.

- 16.8 O ye of little faith, why reason ye among yourselves, because ye have brought no bread?
- 16.9 Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?
- 16.10 Neither the seven loaves of the four thousand, and how many baskets ye took up?
- 16.11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?
- 16.13 Whom do men say that I the Son of man am?
- [16.14 And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets.]
- 16.15 But whom say ye that I am?
- [16.16 And Simon Peter answered and said, thou art the Christ, the Son of the living God.]
- 16.17 Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.
- 16.18 And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.
- 16.19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.
- 16.23 Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.
- 16.24 If any man will come after me, let him deny himself, and take up his cross, and follow me.
- 16.25 For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.
- 16.26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
- 16.27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

- 16.28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.
- [17.19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?]
- 17.20 Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.
- 17.21 Howbeit this kind goeth not out but by prayer and fasting.
- 18.3 Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.
- 18.4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.
- 18.5 And whoso shall receive one such little child in my name receiveth me.
- 18.6 But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.
- 18.7 Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!
- 18.8 Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.
- 18.9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.
- 18.10 Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.
- 18.11 For the Son of man is come to save that which was lost.
- 18.12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray.

- 18.13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.
- 18.14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.
- 18.15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.
- 18.16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
- 18.17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.
- 18.18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.
- 18.19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.
- 18.20 For where two or three are gathered together in my name, there I am in the midst of them.
- [18.21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?]
- 18.22 I say not unto thee, Until seven times: but, Until seven times seven.
- 18.23 Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.
- 18.24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.
- 18.25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.
- 18.26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.
- 18.27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

- 18.28 But the same servant went out, and found one of his fellowservants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.
- 18.29 And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.
- 18.30 And he would not: but went and cast him into prison, till he should pay the debt.
- 18.31 So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.
- 18.32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:
- 18.33 Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?
- 18.34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.
- 18.35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.
- 19.17 Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.
- 19.21 If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.
- 19.23 Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.
- 19.24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
- 19.26 With men this is impossible, but with God all things are possible.
- 20.1 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.
- 20.2 And when he agreed with the labourers for a penny a day, he sent them into his vineyard.
- 20.3 And he went out about the third hour, and saw others standing idle in the marketplace.

- 20.4 And said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.
- 20.5 Again he went out about the sixth and ninth hour, and did likewise.
- 20.6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?
- 20.7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.
- 20.8 So when evening was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.
- 20.9 And when they came that were hired about the eleventh hour, they received every man a penny.
- 20.10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.
- 20.11 And when they had received it, they murmured against the goodman of the house.
- 20.12 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.
- 20.13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?
- 20.14 Take that thine is, and go thy way: I will give unto this last, even as unto thee.
- 20.15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?
- 20.16 So the last shall be first, and the first last: for many be called, but few chosen.
- 20.22 Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?
- 20.23 Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.
- 20.25 Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

- 20.26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;
- 20.27 And whosoever will be chief among you, let him be your servant:
- 20.28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- 21.21 Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.
- 21.22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.
- 21.28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard.
- 21.29 He answered and said, I will not: but afterward he repented, and went.
- 21.30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.
- 21.31 Whether of them twain did the will of his father? [...] Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.
- 21.32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.
- 21.33 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:
- 21.34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.
- 21.35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.
- 21.36 Again, he sent other servants more than the first: and they did unto them likewise.
- 21.37 But last of all he sent unto them his son, saying, They will reverence my son.
- 21.38 But when the husbandmen saw the son, thy said among themselves, this is the heir; come, let us kill him, and let us seize on his inheritance.

- 21.39 And they caught him, and cast him out of the vineyard, and slew him.
- 21.40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?
- 22.2 The kingdom of heaven is like unto a certain king, which made a marriage for his son.
- 22.3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.
- 22.4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.
- 22.5 But they made light of it, and went their ways, one to his farm, another to his merchandise:
- 22.6 And the remnant took his servants, and entreated them spitefully, and slew them.
- 22.7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.
- 22.8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.
- 22.9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.
- 22.10 So those servants went out into the highways, gathered together all as many as they found, both bad and good; and the wedding was furnished with guests.
- 22.11 And when the king came in to see the guests, he saw there a man which had not on a wedding garment:
- 22.12 And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.
- 22.13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.
- 22.14 For many are called, but few are chosen.
- 22.18 Why tempt ye me, ye hypocrites?

- 22.19 Shew me tribute money.
- 22.20 Whose is this image and subscription?
- 22.21 Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.
- 22.29 Ye do err, not knowing the scriptures, nor the power of God.
- 22.30 For in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.
- 22.31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
- 22.32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.
- 22.37 Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
- 22.38 This is the first and great commandment.
- 22.39 And the second is like unto it, Thou shalt love thy neighbour as thyself.
- 22.40 On these two commandments hang all the law and the prophets.
- 23.2 The scribes and the Pharisees sit in Moses' seat:
- 23.3 All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.
- 23.4 For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.
- 23.5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments.
- 23.6 And love the uppermost rooms at feasts, and the chief seats in the synagogues.
- 23.7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.
- 23.8 But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

- 23.9 And call no man your father upon the earth: for one is your Father, which is in heaven.
- 23.10 Neither be ye called masters: for one is your Master, even Christ.
- 23.11 But he that is greatest among you shall be your servant.
- 23.12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.
- 23.13 But woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.
- 23.14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.
- 23.15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.
- 23.16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!
- 23.17 Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?
- 23.18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.
- 23.19 Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?
- 23.20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.
- 23.21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.
- 23.22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.
- 23.23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tither of mint and anise and cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

- 23.24 Ye blind guides, which strain at a gnat, and swallow a camel.
- 23.25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.
- 23.26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.
- 23.27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.
- 23.28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.
- 23.29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous.
- 23.30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.
- 23.31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.
- 23.32 Fill ye up then the measure of your fathers.
- 23.33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?
- 23.34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:
- 23.35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
- 23.36 Verily I say unto you, All these things shall come upon this generation.
- 23.37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chicken under her wings, and ye would not!
- 23.38 Behold, your house is left unto you desolate.
- 23.39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

- 25.1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
- 25.2 And five of them were wise, and five were foolish.
- 25.3 They that were foolish took their lamps, and took no oil with them:
- 25.4 But the wise took oil in their vessels with their lamps.
- 25.5 While the bridegroom tarried, they all slumbered and slept.
- 25.6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
- 25.7 Then all those virgins arose, and trimmed their lamps.
- 25.8 And the foolish said unto the wise, give us of your oil; for our lamps are gone out.
- 25.9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.
- 25.10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.
- 25.11 Afterward came also the other virgins, saying, Lord, Lord, open to us.
- 25.12 But he answered and said, Verily I say unto you, I know you not.
- 25.13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.
- 25.14 For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.
- 25.15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.
- 25.16 Then he that had received the five talents went and traded with the same, and made them other five talents.
- 25.17 And likewise he that had received two, he also gained other two.
- 25.18 But he that had received one went and digged in the earth, and hid his lord's money.
- 25.19 After a long time, the lord of those servants cometh, and reckoneth with them.

- 25.20 And so he that had received five talents came and brought other five talents, saying, Lord, thou, deliveredst unto me five talents: behold, I have gained beside them five talents more.
- 25.21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
- 25.22 He also that had received two came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
- 25.23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
- 25.24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
- 25.25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.
- 25.26 His lord answered and said unto him, Thou wicked and slowthful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
- 25.27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.
- 25.28 Take therefore the talent from him, and give it unto him which hath ten talents.
- 25.29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
- 25.30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

II. New Testament – Gospel of Mark

- 1.15 The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
- 1.17 Come ye after me, and I will make you to become fishers of men.
- 2.8 Why reason ye these things in your hearts?
- 2.9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?
- 2.10 But that ye may know that the Son of man hath power on earth to forgive sins,
- 2.11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
- 2.17 They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.
- 2.19 Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.
- 2.20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
- 2.21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.
- 2.22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.
- 2.27 The Sabbath was made for man, and not man for the Sabbath.
- 2.28 Therefore the Son of man is Lord also of the Sabbath.
- 3.23 How can Satan cast out Satan?
- 3.24 And if a kingdom be divided against itself, that kingdom cannot stand.
- 3.25 And if a house be divided against itself, that house cannot stand.

- 3.26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.
- 3.27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.
- 3.28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:
- 3.29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.
- 3.33 Who is my mother, or my brethren?
- 3.34 Behold my mother and my brethren!
- 3.35 For whoever shall do the will of God, the same is my brother, and my sister, and mother.
- 4.3 Hearken; Behold, there went out a sower to sow:
- 4.4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.
- 4.5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had not depth of earth:
- 4.6 But when the sun was up, it was scorched; and because it had not root, it withered away.
- 4.7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
- 4.8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.
- 4.9 He that hath ears to hear, let him hear.
- 4.11 Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:
- 4.12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.
- 4.13 Know ye not this parable? and how then will ye know all parables?

- 4.14 The sower soweth the word.
- 4.15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.
- 4.16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;
- 4.17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.
- 4.18 And these are they which are sown among thorns; such as hear the word,
- 4.19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
- 4.20 And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.
- 4.21 Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?
- 4.22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.
- 4.23 If any man have ears to hear, let him hear.
- 4.24 Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.
- 4.25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.
- 4.26 So is the kingdom of God, as if a man should cast seed into the ground;
- 4.27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.
- 4.28 For the earth bringeth forth fruit for herself; first the blade, then the ear, after that the full corn in the ear.
- 4.29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.
- 4.30 Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

- 4.31 It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:
- 4.32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.
- 4.39 Peace, be still.
- 4.40 Why are ye so fearful? how is it that ye have no faith?
- 5.8 Come out of the man, thou unclean spirit.
- 5.9 What is thy name? [My name is Legion: for we are many.]
- 5.34 Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.
- 5.36 Be not afraid, only believe.
- 6.4 A prophet is not without honour, but in his own country, and among his own kin, and in his own house.
- 6.31 Come ye yourselves apart into a desert place, and rest a while.
- 7.6 Well hath Esaias prophesied of you hypocrites, as it is written, this people honoureth me with their lips, but their heart is far from me.
- 7.7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.
- 7.8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.
- 7.9 Full well ye reject the commandment of God, that ye may keep your own tradition.
- 7.13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
- 7.14 Hearken unto me every one of you, and understand:
- 7.15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.
- 7.16 If any man have ears to hear, let him hear.

- 7.18 Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;
- 7.19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
- 7.20 That which cometh out of the man, that defileth the man.
- 7.21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
- 7.22 Thefts, covetousness, wickedness, deceit, lasciviousness, and evil eye, blasphemy, pride, foolishness:
- 7.23 All these evil things come from within, and defile the man.
- 7.27 Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.
- 8.33 Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.
- 8.34 Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
- 8.35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.
- 8.36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
- 8.37 Or what shall a man give in exchange for his soul?
- 8.38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.
- 9.1 Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.
- 9.23 If thou canst believe, all things are possible to him that believeth.
- 9.25 Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

- 9.29 This kind can come forth by nothing but by prayer and fasting.
- 9.35 If any man desire to be first, the same shall be last of all, and servant of all.
- 9.39 Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.
- 9.40 For he that is not against us is on our part.
- 9.41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.
- 9.42 And whosoever shall offend one of these little ones that believe in me, it is better for him that a milestone were hanged about his neck, and he were cast into the sea.
- 9.43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.
- 9.44 Where their worm dieth not, and the fire is not quenched.
- 9.45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched.
- 9.46 Where their worm dieth not, and the fire is not quenched.
- 9.47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire.
- 9.48 Where their worm dieth not and the fire is not quenched.
- 9.49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.
- 9.50 Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace with one another.
- 10.14 Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.
- 10.15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
- 10.18 Why callest thou me good? there is none good but one, that is, God.

- 10.19 Thou knowest the commandments. Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.
- 10.21 One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in haven: and come, take up the cross, and follow me.
- 10.23 How hardly shall they that have riches enter into the kingdom of God!
- 10.24 Children, how hard is it for them that trust riches to enter into the kingdom of God!
- 10.25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.
- 10.27 With men it is impossible, but not with God: for with God all things are possible.
- 10.38 Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?
- 10.39 Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:
- 10.40 But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.
- 10.42 Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.
- 10.43 But so shall it not be among you: but whosoever will be great among you, shall be your minister.
- 10.44 And whosoever of you will be the chiefest, shall be servant of all.
- 10.45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.
- 10.52 Go thy way; thy faith hath made thee whole.
- 11.17 Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.
- 11.22 Have faith in God.

- 11.23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall come to pass; he shall have whatsoever he saith.
- 11.24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.
- 11.25 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.
- 11.26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
- 12.1 A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.
- 12.2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.
- 12.3 And they caught him, and beat him, and sent him away empty.
- 12.4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.
- 12.5 And again he sent another; and him they killed, and many others; beating some, and killing some.
- 12.6 Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, they will reverence my son.
- 12.7 But those husbandmen said among themselves, this is the heir; come, let us kill him, and the inheritance shall be ours.
- 12.8 And they took him, and killed him, and cast him out of the vineyard.
- 12.9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.
- 12.15 Why tempt ye me? bring me a penny, that I may see.
- 12.16 Whose is this image and superscription?
- 12.17 Render to Caesar the things that are Caesar's, and to God the things that are God's.
- 12.29 The first of all commandments is, Hear, O Israel; The Lord our God is one Lord:

- 12.30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.
- 12.31 And the second is like, namely this, Thou shall love thy neighbour as thyself. There is none other commandment greater than these.
- 12.43 Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury.
- 12.44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

III. New Testament – Gospel of Luke

- 2.49 How is it that ye sought me? wist ye not that I must be about my Father's business?
- 4.4 It is written, That man shall not live by bread alone, but by every word of God.
- 4.8 Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
- 4.12 It is said, Thou shalt not tempt the Lord thy God.
- 4.18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.
- 4.24 Verily I say unto you, No prophet is accepted in his own country.
- 4.31 They that are whole need not a physician; but they that are sick.
- 4.32 I came not to call the righteous, but sinners to repentance.
- 4.34 Can ye make the children of the bridechamber fast, while the bridegroom is with them?
- 4.35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.
- 4.36 No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.
- 4.37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.
- 4.38 But new wine must be put into new bottles; and both are preserved.
- 4.39 No man also having drunk old wine straightway desireth new: for he saith, The old is better.
- 6.5 That the Son of man is Lord also of the Sabbath.
- 6.20 Blessed be ye poor: for yours is the kingdom of God.

- 6.21 Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.
- 6.22 Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.
- 6.23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.
- 6.24 But woe unto you that are rich! For ye have received your consolation.
- 6.25 Woe unto you that are full! For ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.
- 6.26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.
- 6.27 But I say unto you which hear, Love your enemies, do good to them which hate you,
- 6.28 Bless them that curse you, and pray for them which despitefully use you.
- 6.29 And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take away thy coat also.
- 6.30 Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.
- 6.31 And as ye would that men should do to you, do ye also to them likewise.
- 6.32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.
- 6.33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.
- 6.34 And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.
- 6.35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.
- 6.36 Be ye therefore merciful, as your Father also is merciful.
- 6.37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

- 6.38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.
- 6.39 Can the blind lead the blind? shall they not both fall into the ditch?
- 6.40 The disciple is not above his master: but every one that is perfect shall be as his master.
- 6.41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?
- 6.42 Either how canst you say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.
- 6.43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.
- 6.44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.
- 6.45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.
- 6.46 And why call ye me, Lord, Lord, and do not the things which I say?
- 6.47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:
- 6.48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.
- 6.49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

- 7.31 Whereunto then shall I liken the men of this generation? and to what are they like?
- 7.32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.
- 7.33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.
- 7.34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!
- 7.35 But wisdom is justified of all her children.
- 7.40 Simon, I have somewhat to say unto thee.
- 7.41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.
- 7.42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
- 7.43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.
- 8.5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.
- 8.6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.
- 8.7 And some fell among thorns; and the thorns sprang up with it, and choked it.
- 8.8 And other fell on good ground, and sprang up, and bare fruit an hundredfold. (...) He that hath ears to hear, let him hear.
- 8.10 Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.
- 8.11 Now the parable is this: The seed is the word of God.
- 8.12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

- 8.13 They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.
- 8.14 And that which fell among thorns are they, which, when they have bread, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.
- 8.15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience.
- 8.16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.
- 8.17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.
- 8.18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.
- 8.21 My mother and my brethren are these which hear the word of God, and do it.
- 9.22 The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.
- 9.23 If any man will come after me, let him deny himself, and take up his cross daily, and follow me.
- 9.24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.
- 9.25 From what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?
- 9.26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.
- 9.27 But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God.
- 9.56 For the Son of man is not come to destroy men's lives, but to save them.
- 9.58 Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.

- 9.59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.
- 9.60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.
- 9.61 And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.
- 9.62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.
- 10.2 The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.
- 10.3 Go your ways: behold, I send you forth as lambs among wolves.
- 10.16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.
- 10.22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.
- 10.23 Blessed are the eyes which see the things that ye see:
- 10.24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.
- 10.25 Master, what shall I do to inherit eternal life?
- 10.26 He said unto him, What is written in the law? how readest thou?
- 10.27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.
- 10.28 And he said unto him, Thou hast answered right: this do, and thou shalt live.
- 10.29 And who is my neighbour?
- 10.30 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

- 10.31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.
- 10.32 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
- 10.33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,
- 10.34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
- 10.35 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.
- 10.36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?
- 10.37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.
- 10.41 Martha, Martha, thou art careful and troubled about many things:
- 10.42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.
- 11.2 When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.
- 11.3 Give us day by day our daily bread.
- 11.4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.
- 11.5 Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
- 11.6 For a friend of mine in his journey is come to me, and I have nothing to set before him?
- 11.7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed: I cannot rise and give thee.
- 11.8 I say unto you, Though he will not rise, and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

- 11.9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.
- 11.10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.
- 11.11 If a son shall ask bread of any of you, that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?
- 11.12 Or if he shall ask an egg, will he offer him a scorpion?
- 11.13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?
- 11.17 Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.
- 11.21 When a strong man armed keepeth his palace, his goods are in peace:
- 11.22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.
- 11.23 He that is not with me is against me: and he that gathereth not with me scattereth.
- 11.24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.
- 11.25 And when he cometh, he findeth it swept and garnished.
- 11.26 Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.
- 11.28 Blessed are they that hear the word of God and keep it.
- 11.33 No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.
- 11.34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.
- 11.35 Take heed therefore that the light which is in thee be not darkness.

- 11.36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.
- 11.37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.
- 11.38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.
- 11.39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.
- 11.40 Ye fools, did not he that made that which is without make that which is within also?
- 11.41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.
- 11.42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye have done, and not to leave the other undone.
- 11.43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.
- 11.44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.
- 11.46 Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.
- 11.47 Woe unto you! for ye build the sepulchers of the prophets, and your fathers killed them.
- 11.48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchers.
- 11.49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute.
- 11.50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.

- 11.51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.
- 11.52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
- 12.1 Beware ye of the leaven of the Pharisees, which is hypocrisy.
- 12.2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
- 12.3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.
- 12.4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.
- 12.5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.
- 12.6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?
- 12.7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.
- 12.8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:
- 12.9 But he that denieth me before men shall be denied before the angels of God.
- 12.10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.
- 12.11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought, how or what thing ye shall answer or what ye shall say:
- 12.12 For the Holy Ghost shall teach you in the same hour what ye ought to say.
- 12.15 Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
- 12.16 The ground of a certain rich man brought forth plentifully:

- 12.17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?
- 12.18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.
- 12.19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.
- 12.20 But God said unto him, Thou fool, this night, thy soul shall be required of thee: then whose shall those things be, which thou hast provided?
- 12.21 So is he that layeth up treasure for himself, and is not rich toward God.
- 12.22 Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.
- 12.23 The life is more than meat, and the body is more than raiment.
- 12.24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?
- 12.25 And which of you with taking thought can add to his stature one cubit?
- 12.26 If ye then be not able to do that thing which is least, why take ye thought for the rest?
- 12.27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.
- 12.28 If then God so clothe the grass, which is today in the field, and tomorrow is cast in the oven; how much more will he clothe you, O ye of little faith?
- 12.29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.
- 12.30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.
- 12.31 But rather seek ye the kingdom of God; and all these things shall be added unto you.
- 12.32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

- 12.33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
- 12.34 For where your treasure is, there will your heart be also.
- 12.35 Let your loins be girded about, and your lights burning.
- 12.36 And ye yourselves like unto men that wait for the lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.
- 12.37 Blessed are those servants, whom the lord, when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.
- 12.38 And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.
- 12.39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.
- 12.40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.
- 12.42 Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?
- 12.43 Blessed is that servant, whom his lord when he cometh shall find so doing.
- 12.44 Of a truth I say unto you, that he will make him ruler over all that he hath.
- 12.45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;
- 12.46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.
- 12.47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

- 12.48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.
- 12.49 I am come to send fire on the earth; and what will I, if it be already kindled?
- 12.50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished.
- 12.51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.
- 12.52 For from henceforth there shall be five in one house divided, three against two, and two against three.
- 12.53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.
- 12.54 When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.
- 12.55 And when ye see the south wind blow, ye say, There will be heat, and it cometh to pass.
- 12.56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?
- 12.57 Ye, and why even of yourselves judge ye not what is right?
- 12.58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.
- 12.59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.
- 13.6 A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.
- 13.7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none; cut it down; why cumbereth it the ground?

- 13.8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:
- 13.9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.
- 13.15 Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?
- 13.16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?
- 13.18 Unto what is the kingdom of God like? and whereunto shall I resemble it?
- 13.19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.
- 13.20 Whereunto shall I liken the kingdom of God?
- 13.21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.
- 13.24 Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.
- 13.25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:
- 13.26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.
- 13.27 But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.
- 13.28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.
- 13.29 And they shall come from the east, and from the west; and from the north, and from the south, and shall sit down in the kingdom of God.
- 13.30 And behold, there are last which shall be first, and there are first which shall be last.
- 13.32 Go ye, and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected.

- 13.33 Nevertheless I must walk today, and tomorrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.
- 13.34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!
- 13.35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.
- 14.3 Is it lawful to heal on the sabbath day?
- 14.5 Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?
- 14.8 When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him;
- 14.9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.
- 14.10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.
- 14.11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.
- 14.12 When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee.
- 14.13 But when thou makest a feast, call the poor, the maimed, the lame, the blind;
- 14.14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed in the resurrection of the just.
- 14.16 A certain man made a great supper, and bade many:
- 14.17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

- 14.18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused.
- 14.19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.
- 14.20 And another said, I have married a wife, and therefore I cannot come.
- 14.21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.
- 14.22 And the servant said, Lord it is done as thou has commanded, and yet there is room.
- 14.23 And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.
- 14.24 For I say unto you, That none of those men which were bidden shall taste of my supper.
- 14.26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
- 14.27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.
- 14.28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?
- 14.29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him.
- 14.30 Saying, This man began to build, and was not able to finish.
- 14.31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
- 14.32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
- 14.33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

- 14.34 Salt is good: but if the salt have lost his savour, wherewith shall it be salted?
- 14.35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.
- 15.4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
- 15.5 And when he hath found it, he layeth it on his shoulders, rejoicing.
- 15.6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.
- 15.7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.
- 15.8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?
- 15.9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.
- 15.10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.
- 15.11 A certain man had two sons:
- 15.12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.
- 15.13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
- 15.14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.
- 15.15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.
- 15.16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

- 15.17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!
- 15.18 I will rise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.
- 15.19 And am no more worthy to be called thy son: make me as one of thy hired servants.
- 15.20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.
- 15.21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
- 15.22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:
- 15.23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:
- 15.24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.
- 15.25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.
- 15.26 And he called one of the servants, and asked what these things meant.
- 15.27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
- 15.28 And he was angry, and would not go in: therefore came his father out, and intreated him.
- 15.29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends.
- 15.30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
- 15.31 And he said unto him, Son, thou art ever with me, and all that I have is thine.
- 15.32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

- 16.1 There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.
- 16.2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.
- 16.3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.
- 16.4 I am resolved what to do, that when I am put out of the stewardship, they may receive me in their houses.
- 16.5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?
- 16.6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.
- 16.7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.
- 16.8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.
- 16.9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.
- 16.10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.
- 16.11 If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?
- 16.12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?
- 16.13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.
- 16.15 Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.
- 16.16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

- 16.17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.
- 16.31 If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.
- 17.1 It is impossible but that offences will come, but woe unto him, through whom they come!
- 17.2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
- 17.3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.
- 17.4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.
- 17.6 If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
- 17.7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?
- 17.8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?
- 17.9 Doth he thank that servant because he did the things that were commanded him? I trow not.
- 17.10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.
- 17.21 Behold, the kingdom of God is within you.
- 17.24 (...) as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.
- 17.33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.
- 17.37 Wheresoever the body is, thither will the eagles be gathered.

- 18.19 Why callest thou me good? none is good, save one, that is, God.
- 18.22 Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.
- 18.24 How hardly shall they that have riches enter into the kingdom of God!
- 18.25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.
- 18.27 The things which are impossible with men are possible with God.
- 18.29 Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,
- 18.30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.
- 19.12 A certain nobleman went into a far country to receive for himself a kingdom, and to return.
- 19.13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.
- 19.14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.
- 19.15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.
- 19.16 Then came the first, saying, Lord, thy pound has gained ten pounds.
- 19.17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.
- 19.18 And the second came, saying Lord, thy pound hath gained five pounds.
- 19.19 And he said likewise to him, Be thou also over five cities.
- 19.20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:
- 19.21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

- 19.22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:
- 19.23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?
- 19.24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.
- 19.26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.
- 19.27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.
- 20.9 A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.
- 20.10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.
- 20.11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.
- 20.12 And again he sent a third: and they wounded him also, and cast him out.
- 20.13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.
- 20.14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours.
- 20.15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?
- 20.16 He shall come and destroy these husbandmen, and shall give the vineyard to others.
- 20.17 What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?
- 20.18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.
- 20.24 Shew me a penny. Whose image and superscription hath it?

- 20.25 Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's.
- 20.34 The children of this world marry, and are given in marriage.
- 20.35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.
- 20.36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.
- 20.37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.
- 20.38 For he is not a God of the dead, but of the living; for all live unto him.
- 21.33 Heaven and earth shall pass away, but my words shall not pass away.
- 21.34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.
- 21.36 Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.
- 22.40 Pray that ye enter not into temptation.
- 22.42 Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.
- 23.34 Father, forgive them; for they know not what they do.
- 23.46 Father, into thy hands do I commend my spirit.
- 24.36 Peace be unto you.
- 24.38 Why are ye troubled? and why do thoughts arise in your hearts?
- 24.39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

- 24.44 These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.
- 24.46 Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
- 24.47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
- 24.48 And ye are witnesses of these things.
- 24.49 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

IV. New Testament – Gospel of John

- 3.3 Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
- 3.5 Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.
- 3.6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
- 3.7 Marvel not that I said unto thee, Ye must be born again.
- 3.8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.
- 3.17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.
- 3.18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.
- 3.19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
- 3.20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.
- 3.21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.
- 4.13 Whosoever drinketh of this water shall thirst again:
- 4.14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.
- 4.22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.
- 4.23 But the hour cometh, and now is when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

- 4.24 God is a Spirit: and they that worship him must worship him in spirit and in truth.
- 4.32 I have meat to eat that ye know not of.
- 4.34 My meat is to do the will of him that sent me, and to finish his work.
- 4.35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest.
- 4.36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.
- 4.37 And herein is that saying true, One soweth, and another reapeth.
- 4.38 I sent you to reap that whereon ye bestowed no labour: other men labored, and ye are entered into their labours.
- 4.48 Except ye see signs and wonders, ye will not believe.
- 5.6 Wilt thou be made whole?
- 5.8 Rise, take up thy bed, and walk.
- 5.14 Behold, thou art made whole: sin no more, lest a worse thing come unto thee.
- 5.19 Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.
- 5.20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.
- 5.21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.
- 5.22 For the Father judgeth no man, but hath committed all judgment upon the Son:
- 5.23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

- 5.24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.
- 5.25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.
- 5.26 For as the Father hath life in himself; so hath he given to the Son to have life in himself.
- 5.27 And hath given authority to execute judgment also, because he is the Son of man.
- 5.28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice.
- 5.29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.
- 5.30 I can of mine own self do nothing: as I hear, I judge: and my judgement is just; because I seek not mine own will, but the will of the Father which hath sent me.
- 5.31 If I bear witness of myself, my witness is not true.
- 5.32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.
- 5.41 I receive not honour from men.
- 5.43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
- 5.44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?
- 6.27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.
- 6.35 I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.
- 6.40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.
- 6.41 I am the bread which came down from heaven.

- 6.44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
- 6.45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.
- 6.46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.
- 6.47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.
- 6.48 I am that bread of life.
- 6.49 Your fathers did eat manna in the wilderness, and are dead.
- 6.50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.
- 6.51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh which I will give for the life of the world.
- 6.53 Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.
- 6.54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.
- 6.55 For my flesh is meat indeed, and my blood is drink indeed.
- 6.56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.
- 6.57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.
- 6.58 That is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.
- 6.62 What and if ye shall see the Son of man ascend up where he was before?
- 6.53 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.
- 6.65 Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

- 7.16 My doctrine is not mine, but his that sent me.
- 7.17 If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.
- 7.18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.
- 7.24 Judge not according to the appearance, but judge righteous judgment.
- 7.28 Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.
- 7.29 But I know him: for I am from him, and he hath sent me.
- 7.33 Yet a little while am I with you, and then I go unto him that sent me.
- 7.34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.
- 7.37 If any man thirst, let him come unto me, and drink.
- 7.38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.
- 8.12 I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.
- 8.14 Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.
- 8.15 Ye judge after the flesh; I judge no man.
- 8.16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.
- 8.17 It is also written in your law, that the testimony of two men is true.
- 8.18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.
- 8.19 Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.
- 8.21 I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

- 8.23 Ye are from beneath; I am from above: ye are of this world; I am not of this world.
- 8.24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he ye shall die in your sins.
- 8.28 When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.
- 8.29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.
- 8.31 If ye continue in my word, then are ye my disciples indeed;
- 8.32 And ye shall know the truth, and the truth shall make you free.
- 8.34 Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
- 8.35 And the servant abideth not in the house for ever: but the Son abideth ever.
- 8.36 If the Son therefore shall make you free, ye shall be free indeed.
- 8.37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.
- 8.38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.
- 8.42 If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.
- 8.43 Why do ye not understand my speech? even because ye cannot hear my word.
- 8.44 Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.
- 8.47 He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.
- 8.49 I have not a devil; but I honour my Father; and ye do dishonour me.
- 8.50 And I seek not mine own glory: there is one that seeketh and judgeth.

- 8.51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.
- 8.54 If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:
- 8.55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.
- 8.58 Verily, verily, I say unto you, Before Abraham was, I am.
- 9.4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
- 9.5 As long as I am in the world, I am the light of the world.
- 9.39 For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.
- 9.41 If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.
- 10.1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.
- 10.2 But he that entereth by the door is the shepherd of the sheep.
- 10.3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.
- 10.4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.
- 10.5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.
- 10.7 Verily, verily, I say unto you, I am the door of the sheep.
- 10.8 All that ever came before me are thieves and robbers: but the sheep did not hear them.
- 10.9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

- 10.10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.
- 10.11 I am the good shepherd: the good shepherd giveth his life for the sheep.
- 10.12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.
- 10.13 The hireling fleeth, because he is an hireling, and careth not for the sheep.
- 10.14 I am the good shepherd, and know my sheep, and am known of mine.
- 10.15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.
- 10.16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.
- 10.17 Therefore doth my Father love me, because I lay down my life, that I might take it again.
- 10.18 No man taketh it from me, but I lay it down of myself. I have power to take it again. This commandment have I received of my Father.
- 10.25 I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.
- 10.26 But ye believe not, because ye are not of my sheep, as I said unto you.
- 10.27 My sheep hear my voice, and I know them, and they follow me.
- 10.28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.
- 10.29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.
- 10.30 I and my Father are one.
- 10.34 Is it not written in your law, I said, Ye are gods?
- 10.38 (...) though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

- 11.25 I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:
- 11.26 And whosoever liveth and believeth in me shall never die.
- 11.41 Father, I thank thee that thou hast heard me.
- 11.42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.
- 12.24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.
- 12.25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
- 12.26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.
- 12.35 Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.
- 12.36 While ye have light, believe in the light, that ye may be the children of the light.
- 12.44 He that believeth on me, believeth not on me, but on him that sent me.
- 12.45 And he that seeth me seeth him that sent me.
- 12.46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.
- 12.47 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.
- 12.48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.
- 12.49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.
- 12.50 And I know that this commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

- 13.8 If I wash thee not, thou hast no part with me.
- 13.13 Ye call me Master and Lord: and ye say well; for so I am.
- 13.14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.
- 13.15 For I have given you an example, that ye should do as I have done to you.
- 13.16 Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him.
- 13.17 If ye know these things, happy are ye if you do them.
- 13.20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.
- 13.34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.
- 13.35 By this shall all men know that ye are my disciples, if ye have love one to another.
- 13.36 Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.
- 13.38 Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.
- 14.1 Let not your heart be troubled: ye believe in God, believe also in me.
- 14.2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.
- 14.3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.
- 14.4 And whither I go ye know, and the way ye know.
- 14.6 I am the way, the truth, and the life: no man cometh unto the Father, but by me.
- 14.9 (...) he that hath seen me hath seen the Father.
- 14.11 Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

- 14.12 Verily, verily, I say unto you, He that believeth on me, the works that I shall do he do also; and greater works than these shall he do; because I go unto my Father.
- 14.13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.
- 14.14 If ye shall ask any thing in my name, I will do it.
- 14.15 If ye love me, keep my commandments.
- 14.16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.
- 14.17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.
- 14.19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.
- 14.20 And that day ye shall know that I am in my Father, and ye in me, and I in you.
- 14.21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.
- 14.26 (...) the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.
- 14.27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.
- 14.28 Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.
- 15.1 I am the true vine, and my Father is the husbandman.
- 15.2 Every branch in me that beareth no fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
- 15.3 Now ye are clean through the word which I have spoken unto you.
- 15.4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

- 15.5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
- 15.6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
- 15.7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- 15.8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
- 15.9 As the Father hath loved me, so have I loved you: continue ye in my love.
- 15.10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- 15.11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
- 15.12 This is my commandment, That ye love one another, as I have loved you.
- 15.13 Greater love hath no man than this, that a man lay down his life for his friends.
- 15.14 Ye are my friends, if ye do whatsoever I command you.
- 15.15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known to you.
- 15.16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it to you.
- 15.17 These things I command you, that ye love one another.
- 15.18 If the world hate you, ye know that it hated me before it hated you.
- 15.19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.
- 15.20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours.
- 15.21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

- 15.22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.
- 15.23 He that hateth me hateth my Father also.
- 15.24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.
- 15.25 But this cometh to pass, that the word might be fulfilled that is written in their law. They hated me without a cause.
- 15.26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.
- 15.27 And ye also shall bear witness, because ye have been with me from the beginning.
- 16.7 (...) It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
- 16.13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.
- 16.14 He shall glorify me: for he shall receive of mine, and shall shew it unto you.
- 16.20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.
- 16.21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.
- 16.22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.
- 16.23 And that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.
- 16.24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

- 16.25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.
- 16.26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:
- 16.27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.
- 16.28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.
- 16.33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.
- 17.1 Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
- 17.2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
- 17.3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.
- 17.4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.
- 17.5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.
- 17.6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.
- 17.7 Now they have known that all things whatsoever thou hast given me are of thee.
- 17.8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
- 17.9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.
- 17.10 And all mine are thine, and thine are mine; and I am glorified in them.

- 17.11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
- 17.12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.
- 17.13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.
- 17.14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.
- 17.15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.
- 17.16 They are not of the world, even as I am not of the world.
- 17.17 Sanctify them through thy truth: thy word is truth.
- 17.18 As thou hast sent me into the world, even so have I also sent them into the world.
- 17.19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.
- 17.20 Neither pray I for these alone, but for them also which shall believe on me through their word.
- 17.21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.
- 17.22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:
- 17.23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.
- 17.24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.
- 17.25 O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.
- 17.26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them and I in them.

18.36 My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

21.16 Simon, son of Jonas, lovest thou me? (...) Feed my sheep.

V. Gnostic scripture – Gospel of Thomas

1. Yeshua said,
Whoever discovers what these sayings mean
will not taste death.
2. Yeshua said,
Seek and do not stop seeking until you find.
When you find, you will be troubled.
When you are troubled,
you will marvel and rule over all.
3. Yeshua said,
If your leaders tell you, “Look, the kingdom is in heaven”,
then the birds of heaven will precede you.
If they say to you, “It’s in the sea”,
then the fish will precede you.
But the kingdom is inside you and it is outside you.
When you know yourselves, then you will be known,
and you will understand that you are children of the living father.
But if you do not know yourselves,
then you dwell in poverty and you are poverty.
5. Yeshua said,
Know what is in front of your face,
and what is hidden from you will be disclosed.
There is nothing hidden that will not be revealed.
6. Yeshua said,
Do not lie and do not do what you hate.
All things are disclosed before heaven.
There is nothing hidden that will not be revealed,
nothing covered that will remain undisclosed.
7. Yeshua said,
Blessings on the lion if a human eats it,
making the lion human.
Foul is the human if a lion eats it,
making the lion human.
8. Yeshua said,
Humankind is like a wise fisherman who cast his net into the sea
and drew it up from the sea full of little fish.
Among the fish he found a fine large fish.
He threw all the little fish back into the sea
and easily chose the large fish.
Whoever has ears to hear should hear.

10. Yeshua said,
I have thrown fire upon the world,
and look, I am watching till it blazes.
15. Yeshua said,
When you see one not born of woman,
fall on your faces and worship.
That is your father.
16. Yeshua said,
I shall give you what no eye has seen, what no ear has heard,
what no hand has touched, what has not arisen in the human heart.
18. Yeshua said,
Where the beginning is, the end will be.
Blessings on you who stand at the beginning.
You will know the end and not taste death.
19. Yeshua said,
Heaven is like a mustard seed, the tiniest of seeds,
but when it falls on prepared soil,
it produces a great plant
and becomes a shelter for the birds of heaven.
21. Yeshua said,
If the owner of a house knows that a thief is coming,
he will be on guard before the thief arrives
and will not let the thief break into the house of his estate
and steal his possessions.
As for you, be on guard against the world.
Arm yourselves with great strength,
or the robbers will find a way to reach you,
for the trouble you expect will come.
When the crop ripened,
the reaper came quickly with sickle in hand
and harvested it.
Whoever has ears to hear should hear.
22. Yeshua said,
These nursing babies
are like those who enter the kingdom.

Yeshua said,
When you make the two into one,
and when you make the inner like the outer
and the outer like the inner
and the upper like the lower,
and when you make male and female into a single one,
so that the male will not be male nor the female be female,
when you make eyes in place of an eye,
a hand in place of a hand,
a foot in place of a foot,
an image in place of an image,
then you will enter the kingdom.

27. Yeshua said,
If you do not fast from the world, you will not find the kingdom.
If you do not observe the Shabbat as Shabbat,
you will not see the father.

28. Yeshua said,
I took my stand in the midst of the world,
and I appeared to them in flesh.
I found them all drunk
yet none of them thirsty.

My soul ached for the human children
because they are blind in their hearts
and do not see.
They came into the world empty
and seek to depart from the world empty.
But now they are drunk.
When they shake off their wine, they will repent.

31. Yeshua said,
A prophet is not accepted in the hometown.
A doctor does not heal those who know the doctor.
32. Yeshua said,
A city built upon a high hill and fortified cannot fall,
nor can it be hidden.
34. Yeshua said,
If a blind person leads a blind person,
both will fall in a hole.

37. Yeshua said,
When you strip naked without being ashamed
and take your clothes and put them under your feet
like small children and trample them,
then you will see the child of the living one
and you will not be afraid.
38. Yeshua said,
Often you wanted to hear these sayings I am telling you,
and you have no one else from whom to hear them.
There will be days when you will seek me
and you will not find me.
39. Yeshua said,
The Pharisees and the scholars have taken the keys of knowledge
and have hidden them.
They have not entered,
nor have they allowed those who want to enter
to go inside.
You should be shrewd as snakes and innocent as doves.
40. Yeshua said,
A grapevine has been planted far from the father.
Since it is not strong
it will be pulled up by the root and perish.
42. Yeshua said,
Be passersby.
47. Yeshua said,
A person cannot mount two horses or bend two bows,
and a servant cannot serve two masters.
No one who drinks aged wine
suddenly wants to drink new wine.
New wine is not poured into aged wineskins
or they may break,
And aged wine is not poured into a new wineskin
or it may spoil.
An old patch is not sewn onto a new garment
or it may tear.
49. Yeshua said,
Blessings on you who are alone and chosen,
for you will find the kingdom.
You have come from it
and will return there again.

53. Yeshua said,
If circumcision were useful, fathers would produce their children
already circumcised from their mothers.
But the true circumcision in spirit
is altogether valuable.
56. Yeshua said,
Whoever has come to know the world
has discovered a carcass,
and whoever has discovered a carcass,
of that person the world is not worthy.
57. Yeshua said,
The father's kingdom is like someone with good seed.
His enemy came at night and sowed weeds among the good seed.
He did not let them pull up the weeds
but said to them,
"No, or you might go to pull up the weeds
and pull up the wheat along with them."
On harvest day the weeds will be conspicuous
and will be pulled up and burned.
58. Yeshua said,
Blessings on the person who has labored
and found life.
59. Yeshua said,
Look to the living one as long as you live
or you may die and try to see the living one
and you will not be able to see.
60. Yeshua said,
Why does that person
carry around the lamb?
- His students said to him,
So he may kill it
and eat it.
- He said to them,
He will not eat it while it is alive
but only after he has killed it
and it has become a carcass.
- They said,
Otherwise he cannot do it.

He said to them,
So with you. Seek a place of rest
or you may become a carcass and be eaten.

61. Yeshua said,
I am the one who comes from what is whole.
I was given from the things of my father.
I say, if you are whole, you will be filled with light,
but if divided, you will be filled with darkness.
67. Yeshua said,
One who knows all but lacks within
is utterly lacking.
70. Yeshua said,
If you bring forth what is within you, what you have will save you.
If you have nothing within you,
what you do not have within you will kill you.
75. Yeshua said,
There are many standing at the door
but those who are alone will enter the wedding chamber.
77. Yeshua said,
I am the light over all things.
I am all.
From me all has come forth,
and to me all has reached.
Split a piece of wood.
I am there.
Lift up a stone
and you will find me there.
79. A woman in the crowd said to him,
Blessings on the womb that bore you
and the breasts that fed you.
- He said to her,
Blessings on those who have heard the word of the father
and have truly kept it. Days will come when you will say,
“Blessings on the womb that has not conceived
and the breasts that have not given milk.”
80. Yeshua said,
Whoever has come to know the world
has discovered the body,
and whoever has discovered the body,
of that person the world is not worthy.

83. Yeshua said,
You see images,
but the light within them is hidden in the image
of the father's light.
He will be disclosed,
but his image is hidden by his light.
84. Yeshua said,
When you see your likeness you are happy.
But when you see your images that came into being before you
and that neither die nor become visible,
How much you will bear!
87. Yeshua said,
How miserable is the body that depends on a body,
And how miserable is the soul that depends on both.
93. Yeshua said,
Do not give what is holy to dogs.
They might throw it upon the manure pile.
Do not throw pearls to swine.
They might bring it to naught.
101. Yeshua said,
Those who do not hate their father and mother as I do
cannot be my students,
and those who do not love their father and mother as I do
cannot be my students.
103. Yeshua said,
Blessings on you if you know where the robbers will enter
so you can wake up, rouse your estate,
and arm yourself before they break in.
104. Yeshua said,
When the bridegroom leaves the wedding chamber,
then let the people fast and pray.
105. Yeshua said,
Whoever knows the father and the mother
will be called the child of a whore.
108. Yeshua said,
Whoever drinks from my mouth will become like me.
I myself shall become that person,
and the hidden things will be revealed to that one.

111. Yeshua said,
Whoever has found oneself,
of that person the world is not worthy.

114. Shimon Kefa said to them,
Miryam should leave us.
Females are not worthy of life.

Yeshua said,
Look, I shall guide her to make her male,
So she too may become a living spirit resembling you males.
For every female who makes herself male
Will enter the kingdom of heaven.

The Bhagavad Gita

The Book of Devotion

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Chapter I – The despondency of Arjuna

Dhritarashtra:

“Tell me, O Sanjaya, what the people of my own party and those of Pandu, who are assembled at Kurukshetra resolved upon war, have been doing.”

Sanjaya:

“King Duryodhana, having just beheld the army of the Pandus drawn up in the battle array, went to his preceptor and spoke these words:

‘Behold! O Master, the mighty army of the sons of Pandu drawn up by thy pupil, the clever son of Drupada. In it are warriors with great bows, equal to Bhima and Arjuna in battle, namely, Yuyudhana, and Virata, and Drupada on his great car; Dhristaketu, Chekitana, and the valiant king of Kasi, and Purujit, and Kuntibhoja, with Saibya, chief of men; Yudhamanyu the strong, and Uttamauja the brave; the son of Subhadra, and all the sons of Draupadi, too, in their huge chariots. Be acquainted also with the names of those of our party who are the most distinguished. I will mention a few of those who are amongst my generals, by way of example. There is thyself, my Preceptor, and Bhishma, Karna, and Kripa, the conqueror in battle, and Asvatthama, and Vikarna, and the son of Somadatta, with others in vast numbers, who for my service risk their life. They are all of them practiced in the use of arms, armed with divers weapons, and experienced in every mode of fight. This army of ours, which is commanded by Bhishma, is not sufficient, while their forces, led by Bhima, are sufficient. Let all the generals, according to their respective divisions, stand at their posts, and one and all resolve Bhishma to support.’

The ancient chief, brother of the grandsire of the Kurus, then, to raise the spirits of the Kuru chief, blew his shell, sounding like the lion’s roar; and instantly innumerable shells and other warlike instruments were sounded on all sides, so that the clangor was excessive. At this time Krishna and Arjuna, standing in a splendid chariot drawn by white horses, also sounded their shells, which were of celestial form: the name of the one which Krishna blew was Pancajanya, and that of Arjuna was called Devadatta – ‘the gift of the Gods’. Bhima, of terrific power, blew his capacious shell, Paundra; and Yudhishtira, the royal son of Kunti, sounded Ananta-Vijaya; Nakula and Sahadeva blew their shells also, the one called Sughosha, the other Manipushpaka. The prince of Kasi, of the mighty bow; Sikhandi, Dhristadyumna, Virata, Satyaki, of invincible arm; Drupada and the sons of his royal daughter; Krishna, with the son of Subhadra, and all the other chiefs and nobles, blew also their respective shells, so that their shrill-sounding voices pierced the hearts of the Kurus and reechoed with a dreadful noise from heaven to earth.

Then Arjuna, whose crest was Hanuman, perceiving that the sons of Dhritarashtra stood ready to begin the fight, and that the flying of arrows had commenced, having raised his bow, addressed these words to Krishna.”

Arjuna:

“I pray thee, Krishna, cause my chariot to be placed between the two armies, that I may behold who are the men that stand ready, anxious to commence the battle; with whom it is I am to fight in this ready field; and who they are that are here assembled to support the evil-minded son of Dhritarashtra in the battle.”

Sanjaya:

“Krishna being thus addressed by Arjuna, drove the chariot, and, having caused it to halt in the space between the armies, bade Arjuna cast his eyes towards the ranks of the Kurus, and behold where stood the aged Bhishma, and Drona, with all the chief nobles of their party. Standing there Arjuna surveyed both the armies, and beheld, on either side, grandsire, uncles, cousins, tutors, sons, and brothers, near relations, or bosom friends; and when he had gazed for awhile and beheld all his kith and kin drawn up in battle array, he was moved by extreme pity, and, filled with despondency, he thus in sadness spoke.”

Arjuna:

“Now, O Krishna, that I have beheld my kindred thus standing anxious for the fight, my members fail me, my countenance withereth, the hair standeth on end upon my body, and all my frame trembleth with horror! Even Gandiva, my bow, slips from my hand, and my skin is parched and dried up. I am not able to stand; for my mind, as it were, whirleth round, and I behold on all sides adverse omens. When I shall have destroyed my kindred, shall I longer look for happiness? I wish not for victory, Krishna; I want not pleasure; for what are dominion and the enjoyments of life, or even life itself, when those for whom dominion, pleasure, and enjoyment were to be coveted have abandoned life and fortune, and stand here in the field ready for battle? Tutors, sons and fathers, grandsires and grandsons, uncles and nephews, cousins, kindred, and friends! Although they would kill me, I wish not to fight them: no, not even for the dominions of the three regions of the universe, much less for this little earth! Having killed the sons of Dhritarashtra, what pleasure, O thou who art prayed to by mortals, can we enjoy? Should we destroy them, tyrants though they are, sin would take refuge with us. It therefore behooveth us not to kill such near relations as these. How, O Krishna, can we be happy hereafter, when we have been the murderers of our race? What if they, whose minds are depraved by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends, is that a reason why we should not resolve to turn away from such a crime – we who abhor the sin of extirpating our own kindred? On the destruction of a tribe, the ancient virtue of the tribe and family is lost; with the loss of virtue, vice and

impiety overwhelm the whole of a race. From the influence of impiety the females of a family grow vicious; and from women that are become vicious are born the spurious caste called Varna-Samkara. Corruption of caste is a gate of hell, both for these destroyers of a tribe and for those who survive; and their forefathers, being deprived of the ceremonies of cakes and water offered to their manes, sink into infernal regions. By the crimes of the destroyers of a tribe and by those who cause confusion of caste, the family virtue and the virtue of a whole tribe are forever done away with; and we have read in sacred writ, O Krishna, that a sojourn in hell awaits those mortals whose generation has lost its virtue. Woe is me! What a great crime are we prepared to commit! Alas! That from the desire for sovereignty and pleasure we stand here ready to slay our kin! I would rather patiently suffer that the sons of Dhritarashtra, with their weapons in their hands, should come upon me, and, unopposed, kill me unresisting in the field."

Sanjaya:

"When Arjuna had ceased to speak, he sat down in the chariot between the two armies; and, having put away his bow and arrows, his heart was overwhelmed with despondency."

Chapter II – Devotion through application to the speculative doctrines

Krishna:

"Whence, O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honorable, and leading neither to heaven nor to glory? It is disgraceful, contrary to duty, and the foundation of dishonor. Yield not thus to unmanliness, for it ill-becometh one like thee. Abandon, O tormentor of thy foes, this despicable weakness of thy heart, and stand up."

(...)

"Thou grievest for those that may not be lamented, whilst thy sentiments are those of the expounders of the letter of the law. Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass. The senses, moving toward their appropriate objects, are producers of heat and cold, pleasure and pain, which come and go and are brief and changeable; these do thou endure, O son of Bharata! For the wise man, whom these disturb not and to whom pain and pleasure are the same, is fitted for immortality. There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and look into the principles of things, the ultimate

characteristic of these both is seen. Learn that He by whom all things were formed is incorruptible, and that no one is able to effect the destruction of IT which is inexhaustible. These finite bodies, which envelope the souls inhabiting them, are said to belong to Him, the eternal, the indestructible, unprovable Spirit, who is in the body: wherefore, O Arjuna, resolve to fight. The man who believeth that it is this Spirit which killeth, and he who thinketh that it may be destroyed, are both alike deceived; for it neither killeth nor is killed. It is not a thing of which a man may say, 'It hath been, it is about to be, or is to be hereafter'; for it is without birth and meeteth not death; it is ancient, constant and eternal, and is not slain when this its mortal frame is destroyed. How can the man who believeth that it is incorruptible, eternal, inexhaustible, and without birth, think that it can either kill or cause to be killed? As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away: it is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable; therefore, knowing it to be thus, thou shouldst not grieve. But whether thou believest it to be of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. Death is certain to all things which are born, and rebirth to all mortals; wherefore it doth not behoove thee to grieve about the inevitable. The antenatal state of beings is unknown; the middle state is evident; and their state after death is not to be discovered. What in this is there to lament? Some regard the indwelling spirit as a wonder, whilst some speak and others hear of it with astonishment: but no one realizes it, although he may have heard it described. This spirit can never be destroyed in the mortal frame which it inhabiteth, hence it is unworthy for thee to be troubled for all these mortals. Cast but thine eyes towards the duties of thy particular tribe, and it will ill become thee to tremble. A soldier of the Kshatriya tribe hath no duty superior to lawful war, and just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favored soldiers may obtain. But if thou wilt not perform the duty of thy calling and fight out the field, thou wilt abandon thy natural duty and thy honor, and be guilty of a crime. Mankind will speak of thy ill fame as infinite, and for one who hath been respected in the world ill fame is worse than death. The generals of the armies will think that thy retirement from the field arose from fear, and even amongst those by whom thou wert wont to be thought great of soul thou shalt become despicable. Thine enemies will speak of thee in words which are unworthy to be spoken, depreciating thy courage and abilities; what can be more dreadful than this! If thou art slain thou shalt attain heaven; if victorious, the world shall be thy reward; wherefore, son of Kunti, arise with determination fixed for the battle. Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle, for thus and thus alone shalt thou in action still be free from sin.

Thus before thee has been set the opinion in accordance with the Sankhya doctrine, speculatively; now hear what it is in the practical, devotional one, by means of which, if fully imbued therewith, thou shalt forever burst the bonds of Karma and rise above them. In this system of Yoga no effort is wasted, nor are

there any evil consequences, and even a little of this practice delivereth a man from great risk. In this path there is only one single object, and this of a steady, constant nature; but widely-branched is the faith and infinite are the objects of those who follow not this system.

The unwise, delighting in the controversies of the Vedas, tainted with worldly lusts, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldly riches and enjoyments, flowery sentences which promise rewards in future births for present action, ordaining also many special ceremonies the fruit of which is merit leading to power and objects of enjoyment. But those who thus desire riches and enjoyment have no certainty of soul and least hold on meditation. The subject of the Vedas is the assemblage of the three qualities. Be thou free from these qualities, O Arjuna! Be free from the 'pairs of opposites' and constant in the quality of Sattva, free from worldly anxiety and the desire to preserve present possessions, self-centered and uncontrolled by objects of mind or sense. As many benefits as there are in a tank stretching free on all sides, so many are there for a truth-realizing Brahman in all the Vedic rites.

Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, O Dhananjaya, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga.

Yet the performance of works is by far inferior to mental devotion, O despiser of wealth. Seek an asylum, then, in this mental devotion, which is knowledge; for the miserable and unhappy are those whose impulse to action is found in its reward. But he who by means of Yoga is mentally devoted dismisses alike successful and unsuccessful results, being beyond them; Yoga is skill in the performance of actions: therefore do thou aspire to this devotion. For those who are thus united to knowledge and devoted, who have renounced all reward for their action, meet no rebirth in this life, and go to that eternal blissful abode which is free from all disease and untouched by troubles.

When thy heart shall have worked through the snares of delusion, then thou wilt attain to high indifference as to those doctrines which are already taught or which are yet to be taught. When thy mind once liberated from the Vedas shall be fixed immovably in contemplation, then shalt thou attain devotion."

Arjuna:

"What, O keshava, is the description of that wise and devoted man who is fixed in contemplation and confirmed in spiritual knowledge? What may such a sage declare? Where may he dwell? Does he move and act like other men?"

Krishna:

“A man is said to be confirmed in spiritual knowledge when he forsaketh every desire which entereth into his heart, and of himself is happy and content in the Self through the Self. His mind is undisturbed in adversity; he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a man is called a Muni. When in every condition he receives each event, whether favorable or unfavorable, with an equal mind which neither likes nor dislikes, his wisdom is established, and, having met good or evil, neither rejoiceth at the one nor is cast down by the other. He is confirmed in spiritual knowledge, when, like the tortoise, he can draw in all his senses and restrain them from their wonted purposes. The hungry man loseth sight of every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loseth all taste for objects of whatever kind. The tumultuous senses and organs hurry away by force the heart even of the wise man who striveth after perfection. Let a man, restraining all these, remain in devotion at rest in me, his true self; for he who hath his senses and organs in control possesses spiritual knowledge.

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all! But he who, free from attachment or repulsion for objects, experienceth them through the senses and organs, with his heart obedient to his will, attains to tranquility of thought. And this tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object, it embraces wisdom from all sides. The man whose heart and mind are not at rest is without wisdom or the power of contemplation; who doth not practice reflection, hath no calm; and how can a man without calm obtain happiness? The uncontrolled heart, following the dictates of the moving passions, snatched away his spiritual knowledge, as the storm the bark upon the raging ocean. Therefore, O great armed one, he is possessed of spiritual knowledge whose senses are withheld from objects of sense. What is night to those who are unenlightened is as day to his gaze; what seems as day is known to him as night, the night of ignorance. Such is the self-governed Sage!

The man whose desires enter his heart, as waters run into the unswelling passive ocean, which, though ever full, yet does not quit its bed, obtaineth happiness; not he who lusteth in his lusts.

The man who, having abandoned all desires, acts without covetousness, selfishness, or pride, deeming himself neither actor nor possessor, attains to rest. This, O son of Pritha, is dependence upon the Supreme Spirit, and he who possesseth it goeth no more astray; having obtained it, if therein established at the hour of death, he passeth on to Nirvana in the Supreme.”

Chapter III – Devotion through the right performance of action

Arjuna:

“If according to thy opinion, O giver of all that men ask, knowledge is superior to practice of deeds, why then dost thou urge me to engage in an undertaking so dreadful as this? Thou, as it were with doubtful speech, confuses my reason; wherefore choose one method amongst them by which I may obtain happiness and explain it unto me.”

Krishna:

“It hath before been declared by me, O sinless one, that in this world there are two modes of devotion: that of those who follow the Sankhya, or speculative science, which is the exercise of reason in contemplation; and that of the followers of the Yoga school, which is devotion in the performance of action.

A man enjoyeth not freedom from action from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total abandonment of action. No one ever resteth a moment inactive. Every man is involuntarily urged to act by the qualities which spring from nature. He who remains inert, restraining the senses and organs, yet pondering with his heart upon objects of sense, is called a false pietist of bewildered soul. But he who having subdued all his passions performeth with his active faculties all the duties of life, unconcerned as to their result, is to be esteemed. Do thou perform the proper actions: action is superior to inaction. The journey of thy mortal frame cannot be accomplished by inaction. All actions performed other than as sacrifice unto God make the actor bound by action. Abandon, then, O son of Kunti, all selfish motives, and in action perform thy duty for him alone. When in ancient times the lord of creatures had formed mankind, and at the same time appointed his worship, he spoke and said: ‘With this worship, pray for increase, and let it be for you Kamaduk, the cow of plenty, on which ye shall depend for the accomplishment of all your wishes. With this nourish the Gods, that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even a thief. But those who eat not but what is left of the offerings shall be purified of all their transgressions. Those who dress their meat but for themselves eat the bread of sin, being themselves sin incarnate. Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. Know that action comes from the Supreme Spirit who is one; wherefore the all-pervading Spirit is at all times present in the sacrifice.

He who, sinfully delighting in the gratification of his passions, doth not cause this wheel thus already set in motion to continue revolving, lived in vain, O son of Pritha.

But the man who only taketh delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. He hath no interest either in that which is not done; and there is not, in all things which have been created, any object on which he may place dependence. Therefore perform thou that which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme. Even by action Janaka and others attained perfection. Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practiced by the most excellent men, that is also practiced by others. The world follows whatever example they set. There is nothing, O son of Pritha, in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. If I were not indefatigable in action, all men would presently follow my example, O son of Pritha. If I did not perform actions these creatures would perish; I should be the cause of confusion of castes, and should have slain all these creatures. O son of Bharata, as the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should perform his actions without motives of interest. He should not create confusion in the understandings of the ignorant, who are inclined to outward works, but by being himself engaged in action should cause them to act also. All actions are effected by the qualities of nature. The man deluded by ignorance thinks, 'I am the actor'. But he, O strong-armed one! who is acquainted with the nature of the two distinctions of cause and effect, knowing that the qualities act only in the qualities, and that the Self is distinct from them, is not attached in action.

Those who have not this knowledge are interested in the actions thus brought about by the qualities; and he who is perfectly enlightened should not unsettle those whose discrimination is weak and knowledge incomplete, nor cause them to relax from their duty.

Throwing every deed on me, and with thy meditation fixed upon the Higher Self, resolve to fight, without expectation, devoid of egotism and free from anguish.

Those men who constantly follow this my doctrine without reviling it, and with a firm faith, shall be emancipated even by actions; but they who revile it and do not follow it are bewildered in regard to all knowledge, and perish, being devoid of discrimination.

But the wise man also seeketh for that which is homogeneous with his own nature. All creatures act according to their natures; what, then, will restraint effect? In every purpose of the senses are fixed affection and dislike. A wise man should not fall in the power of these two passions, for they are the enemies of man. It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger."

Arjuna:

“By what, O descendant of Vrishni, is man propelled to commit offences; seemingly against his will and as if constrained by some secret force?”

Krishna:

“It is lust which instigates him. It is passion, sprung from the quality of rajas; insatiable, and full of sin. Know this to be the enemy of man on earth. As the flame is surrounded by smoke, and a mirror by rust, and as the womb envelopes the foetus, so is the universe surrounded by this passion. By this – the constant enemy of the wise man, formed from desire which rageth like fire and is never to be appeased – is discriminative knowledge surrounded. Its empire is over the senses and organs, the thinking principle and the discriminating faculty also; by means of these it cloudeth discrimination and deludeth the Lord of the body. Therefore, O best of the descendants of Bharata, at the very outset restraining thy senses, thou shouldst conquer this sin which is the destroyer of knowledge and of spiritual discernment.

The senses and organs are esteemed great, but the thinking self is greater than they. The discriminating principle is greater than the thinking self, and that which is greater than the discriminating principle is He. Thus knowing what is greater than the discriminating principle and strengthening the lower by the Higher Self, do thou of mighty arms slay this foe which is formed from desire and is difficult to seize.”

Chapter IV – Devotion through spiritual knowledge

Krishna:

“Both I and thou have passed through many births, O harasser of thy foes! Mine are known unto me, but thou knowest not of thine.

Even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature – which is mine – I am born but through my own maya, the mystic power of self-ideation, the eternal thought in the eternal mind. I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness. Whoever, O Arjuna, knoweth my divine birth and actions to be even so doth not upon quitting his mortal frame enter into another, for he entereth into me. Many who were free from craving, fear, and anger, filled with my spirit, and who depended upon me, having been purified by the ascetic fire of knowledge, have entered into my being. In whatever way men approach me, in that way do I assist them; but whatever the

path taken by mankind, that path is mine, O son of Pritha. Those who wish for success to their works in this life sacrifice to the gods; and in this world success from their action soon cometh to pass.

Mankind was created by me of four castes distinct in their principles and in their duties according to the natural distribution of the actions and qualities. Know me, then, although changeless and not acting, to be the author of this. Actions affect me not, nor have I any expectations from the fruits of actions. He who comprehendeth me to be thus is not held by the bonds of action to rebirth. The ancients who longed for eternal salvation, having discovered this, still performed works. Wherefore perform thou works even as they were performed by the ancients in former times.

Even sages have been deluded as to what is action and what inaction; therefore I shall explain to thee what is action by knowledge of which thou shalt be liberated from evil. One must learn well what is action to be performed, what is not to be, and what is inaction. The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men; he is a true devotee and a perfect performer of all action.

Those who have spiritual discrimination call him wise whose undertakings are all free from desire, for his actions are consumed in the fire of knowledge. He abandoneth the desire to see a reward for his actions, is free, contented, and upon nothing dependeth, and although engaged in action he really doeth nothing; he is not solicitous of results, with mind and body subdued and being above enjoyment from objects, doing with the body alone the acts of the body, he does not subject himself to rebirth. He is contented with whatever he receives fortuitously, is free from the influence of 'the pairs of opposites' and from envy, the same in success and failure; even though he act he is not bound by the bonds of action. All the actions of such a man who is free from self-interest, who is devoted, with heart set upon spiritual knowledge, and whose acts are sacrifices for the sake of the Supreme, are dissolved and left without effect on him. The Supreme Spirit is the act of offering, the Supreme Spirit is the sacrificial butter offered in the fire which is the Supreme Spirit, and unto the Supreme Spirit goeth he who maketh the Supreme Spirit the object of his meditation in performing his actions.

Some devotees give sacrifice to the Gods, while others, lighting the subtler fire of the Supreme Spirit offer up themselves; still others make sacrifice with the senses, beginning with hearing, in the fire of self-restraint, and some give up all sense-delighting sounds, and others again, illuminated by spiritual knowledge, sacrifice all the functions of the senses and vitality in the fire of devotion through self-constraint. There are also those who perform sacrifice by wealth given in alms, by mortification, by devotion, and by silent study. Some sacrifice the up-breathing in the down-breathing and the down-breathing in the up-breathing by blocking up the channels of inspiration and expiration; and others by stopping the movements of both the life breaths; still others by abstaining from food sacrifice life in their life.

All these different kinds of worshippers are by their sacrifices purified from their sins; but they who partake of the perfection of spiritual knowledge arising from such sacrifices pass into the eternal Supreme Spirit. But for him who maketh no sacrifices there is no part nor lot in this world; how then shall he share in the other, O best of the Kurus?

All these sacrifices of so many kinds are displayed in the sight of God; know that they all spring from action, and, comprehending this, thou shalt obtain an eternal release. O harasser of thy foes, the sacrifice through spiritual knowledge is superior to sacrifice made with material things; every action without exception is comprehended in spiritual knowledge, O son of Pritha. Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error, O son of Bharata. By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me. Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge. As the natural fire, O Arjuna, reduceth fuel to ashes, so does the fire of knowledge reduce all actions to ashes. There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. The man who restraineth the senses and organs and hath faith obtaineth spiritual knowledge, and having obtained it he soon reacheth supreme tranquility; but the ignorant, those full of doubt and without faith, are lost. The man of doubtful mind hath no happiness either in this world or in the next or in any other. No actions bind that man who through spiritual discrimination hath renounced action and cut asunder all doubt by knowledge, O despiser of wealth. Wherefore, O son of Bharata, having cut asunder with the sword of spiritual knowledge this doubt which existeth in thy heart, engage in the performance of action. Arise!”

Chapter V – Devotion by means of renunciation of action

Arjuna:

“At one time, O Krishna, thou praisest the renunciation of action, and yet again its right performance. Tell me with certainty which of the two is better?”

Krishna:

“Renunciation of action and devotion through action are both means of final emancipation, but of these two devotion through action is better than renunciation. He is considered to be an ascetic who seeks nothing and nothing rejects, being free from the influence of the ‘pairs of opposites’, O thou of mighty arms; without trouble he is released from the bonds forged by action. Children only and not the wise speak of renunciation of action and of right performance of

action as being different. He who perfectly practices the one receives the fruits of both, and the place which is gained by the renouncer of action is also attained by him who is devoted in action. That man seeth with clear sight who seeth that the Sankhya and the Yoga doctrines are identical. But to attain to true renunciation of action without devotion through action is difficult, O thou of mighty arms; while the devotee who is engaged in the right practice of his duties approacheth the Supreme Spirit in no long time. The man of purified heart, having his body fully controlled, his senses restrained, and for whom the only self is the Self of all creatures, is not tainted although performing actions. The devotee who knows the divine truth thinketh 'I am doing nothing' in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing; even when speaking, letting go or taking, opening or closing his eyes, he sayeth, 'the senses and organs move by natural impulse to their appropriate objects'. Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters. The truly devoted, for the purification of the heart, perform actions with their bodies, their minds, their understanding, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of his actions obtains tranquility; whilst he who through desire has attachment for the fruit of action is bound down thereby. The self-restrained sage having with his heart renounced all actions, dwells at rest in the 'nine gate city of his abode', neither acting nor causing to act.

The Lord of the world creates neither the faculty of acting, nor actions, nor the connection between action and its fruits; but nature prevaieth in these. The Lord receives no man's deeds, be they sinful or full of merit. The truth is obscured by that which is not true, and therefore all creatures are led astray. But in those for whom knowledge of the true Self has dispersed ignorance, the Supreme, as if lighted by the sun, is revealed. Those whose souls are in the Spirit, whose asylum is in it, who are intent on it and purified by knowledge from all sins, go to that place from which there is no return.

The illuminated sage regards with equal mind an illuminated, selfless Brahmin, a cow, an elephant, a dog, and even an outcast who eats the flesh of dogs. Those who thus preserve an equal mind gain heaven even in this life, for the Supreme is free from sin and equal minded; therefore they rest in the Supreme Spirit. The man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. He whose heart is not attached to objects of sense finds pleasure within himself, and, through devotion, united with the Supreme, enjoys imperishable bliss. For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end; O son of Kunti, the wise man delighteth not in these. He who, while living in this world and before the liberation of the soul from the body, can resist the impulse arising from desire and anger is a devotee and blessed. The man who is happy within himself, who is illuminated within, is a devotee, and partaking of the nature of the Supreme Spirit, he is merged in it. Such illuminated sages whose sins are exhausted, who are free from delusion, who have their senses and organs under control, and devoted to the good of all creatures, obtain

assimilation with the Supreme Spirit. Assimilation with the Supreme Spirit is on both sides of death for those who are free from desire and anger, temperate, of thoughts restrained; and who are acquainted with the true Self.

The anchorite who shutteth his placid soul away from all sense of touch, with gaze fixed between his brows; who maketh the breath to pass through both his nostrils with evenness alike in inspiration and expiration, whose senses and organs together with his heart and understanding are under control, and who hath set his heart upon liberation and is ever free from desire and anger, is emancipated from birth and death even in this life. Knowing that I, the great Lord of all worlds, am the enjoyer of all sacrifices and penances and the friend of all creatures, he shall obtain me and be blessed.”

Chapter VI – Devotion by means of self-restraint

Krishna:

“He who, unattached to the fruit of his actions, performeth such actions as should be done is both a renouncer of action and a devotee of right action; not he who liveth without kindling the sacrificial fire and without ceremonies. Know, O son of Pandu, that what they call Sannyas or a forsaking of action is the same as Yoga or the practice of devotion. No one without having previously renounced all intentions can be devoted. Action is said to be the means by which the wise man who is desirous of mounting to meditation may reach thereto; so cessation from action is said to be the means for him who hath reached to meditation. When he hath renounced all intentions and is devoid of attachment to action in regard to objects of sense, then he is called one who hath ascended to meditation. He should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy. Self is the friend of the man who is self-conquered; so self like a foe hath enmity to him who is not self-conquered. The Self of the man who is self-subdued and free from desire and anger is intent on the Supreme Self in heat and cold, in pain and pleasure, in honor and ignominy. The man who hath spiritual knowledge and discernment, who standeth upon the pinnacle, and hath subdued the senses, to whom gold and stone are the same, is said to be devoted. And he is esteemed among all who, whether amongst his friends and companions, in the midst of enemies or those who stand aloof or remain neutral with those who love and those who hate, and in the company of sinners or the righteous, is of equal mind.

He who has attained to meditation should constantly strive to stay at rest in the Supreme, remaining in solitude and seclusion, having his body and his thoughts under control, without possessions and free from hope. He should in an undefiled spot place his seat, firm, neither too high nor too low, and made of kusa grass which is covered with a skin and a cloth. There, for the self's purification, he should practice meditation with his mind fixed on one point, the modifications of the thinking principle controlled and the action of the senses and organs

restrained. Keeping his body, head, and neck firm and erect, with mind determined, and gaze directed to the tip of his nose without looking in any direction, with heart at peace and free from fear, the Yoga should remain, settled in the vow of a Brahmacharya, his thoughts controlled, and heart fixed on me. The devotee of controlled mind who thus always bringeth his heart to rest in the Supreme reacheth that tranquility, the supreme assimilation with me.

This divine discipline, Arjuna, is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to overwatching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking. When the man, so living, centers his heart in the true Self and is exempt from attachment to all desires, he is said to have attained to Yoga. Of the sage of self-centered heart, at rest and free from attachment to desire, the simile is recorded, 'as a lamp which is sheltered from the wind flickereth not.' When regulated by the practice of yoga and at rest, seeing the self by the self, he is contented; when he becometh acquainted with that boundless bliss which is not connected with objects of the senses, and being where he is not moved from the reality; having gained which he considereth no other superior to it, and in which, being fixed, he is not moved even by the greatest grief; know that this disconnection from union with pain is distinguished as yoga, spiritual union or devotion, which is to be striven after by a man with faith and steadfastly.

When he hath abandoned every desire that ariseth from the imagination and subdued with the mind the senses and organs which impel to action in every direction, being possessed of patience, he by degrees finds rest; and, having fixed his mind at rest in the true Self, he should think of nothing else. To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit. Supreme bliss surely cometh to the sage whose mind is thus at peace; whose passions and desires are thus subdued; who is thus in the true Self and free from sin. He who is thus devoted and free from sin obtaineth without hindrance the highest bliss – union with the Supreme Spirit. The man who is endued with this devotion and who seeth the unity of all things perceiveth the Supreme Soul in all things and all things in the Supreme Soul. He who seeth me in all things and all things in me looseneth not his hold on me and I forsake him not. And whosoever, believing in spiritual unity, worshippeth me who am in all things, dwelleth with me in whatsoever condition he may be. He, O Arjuna, who by the similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee."

Arjuna:

"O slayer of Madhu, on account of the restlessness of mind, I do not perceive any possibility of steady continuance in this yoga of equanimity which thou hast declared. For instead, O Krishna, the mind is full of agitation, turbulent, strong, and obstinate. I believe the restraint of it to be as difficult as that of the wind."

Krishna:

“Without doubt, O thou of mighty arms, the mind is restless and hard to restrain; but it may be restrained, O son of Kunti, by practice and absence of desire. Yet in my opinion this divine discipline called yoga is very difficult for one who hath not his soul in his own control; yet it may be acquired through proper means and by one who is assiduous and controlleth his heart.”

Arjuna:

“What end, O Krishna, doth that man attain who, although having faith, hath not attained perfection in his devotion because his unsubdued mind wandered from the discipline? Doth he, fallen from both, like a broken cloud without any support, become destroyed, O strong-armed one, being deluded in the path of the Supreme Spirit? Thou, Krishna, shouldst completely dispel this doubt for me, for there is none other to be found able to remove it.”

Krishna:

“Such a man, O son of Pritha, doth not perish here or hereafter. For never to an evil place goeth one who doeth good. The man whose devotion has been broken off by death goeth to the regions of the righteous, where he dwells for an immensity of years and is then born again on earth in a pure and fortunate family; or even in a family of those who are spiritually illuminated. But such a rebirth into this life as this last is more difficult to obtain. Being thus born again he comes in contact with the knowledge which belonged to him in his former body, and from that time he struggles more diligently towards perfection, O son of Kuru. For even unwittingly, by reason of that past practice, he is led and works on. Even if only a mere enquirer, he reaches beyond the world of the Vedas. But the devotee who, striving with all his might, obtaineth perfection because of efforts continued through many births, goeth to the supreme goal. The man of meditation as thus described is superior to the man of penance and to the man of learning and also to the man of action; wherefore, O Arjuna, resolve thou to become a man of meditation. But of all devotees he is considered by me as the most devoted who, with heart fixed on me, full of faith, worships me.”

Chapter VII – Devotion by means of spiritual discernment

Krishna:

“Hear, O son of Pritha, how with heart fixed on me, practicing meditation and taking me as thy refuge, thou shalt know me completely. I will instruct thee fully in this knowledge and in its realization, which having learned, there remains nothing else to be known.

Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am. Earth, water, fire, air, and akasa, Manas, Buddhi, and Ahankara is the eightfold division of my nature. It is inferior; know that my superior nature is different and is the knower; by it the universe is sustained; learn that the whole of creation springs from this too as from a womb; I am the cause, I am the production and the dissolution of the whole universe. There is none superior to me, O conqueror of wealth, and all things hang on me as precious gems upon a string. I am the taste in water, O son of Kunti, the light in the sun and moon, the mystic syllable OM in all the Vedas, sound in space, the masculine essence in men, the sweet smell in the earth, and the brightness in the fire. In all creatures I am the life, and the power of concentration in those whose minds are on the spirit. Know me, O son of Pritha, as the eternal seed of all creatures. I am the wisdom of the wise and the strength of the strong. And I am the power of the strong who in action are free from desire and longing; in all creatures I am desire regulated by moral fitness. Know also that the dispositions arising from the three qualities, sattva, rajas, and tamas, are from me; they are in me, but I am not in them. The whole world, being deluded by these dispositions which are born of the three qualities, knoweth not me distinct from them, supreme, imperishable. For this my divine illusive power, acting through the natural qualities, is difficult to surmount, and those only can surmount it who have recourse to me alone. The wicked among men, the deluded and the low-minded, deprived of spiritual perception by this illusion, and inclining toward demoniacal dispositions, do not have recourse to me.

Four classes of men who work righteousness worship me, O Arjuna; those who are afflicted, the searchers for truth, those who desire possessions, and the wise, O son of Bharata. Of these the best is the one possessed of spiritual knowledge, who is always devoted to me. I am extremely dear to the wise man, and he is dear unto me. Excellent indeed are all these, but the spiritually wise is verily myself, because with heart at peace he is upon the road that leadeth to the highest path, which is even myself. After many births the spiritually wise findeth me as the Vasudeva who is all of this, for such an one of great soul is difficult to meet. Those who through diversity of desires are deprived of spiritual wisdom adopt particular rites subordinated to their own natures, and worship other Gods. In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending on that faith he seeks the propitiation of that God, obtaining the object of his wishes as is ordained by me alone. But the reward of such short-sighted men is temporary. Those who worship the Gods go to the Gods, and those who worship me come unto me. The

ignorant, being unacquainted with my supreme condition which is superior to all things and exempt from decay, believe me who am unmanifested to exist in a visible form. Enveloped by my magic illusion I am not visible to the world; therefore the world doth not recognize me the unborn and exhaustless. I know, O Arjuna, all creatures that have been, that are present, as well as all that shall hereafter be, but no one knows me. At the time of birth, O son of Bharata, all beings fall into error by reason of the delusion of the opposites which springs from liking and disliking, O harasser of thy foes. But those men of righteous lives whose sins have ceased, being free from this delusion of the 'pairs of opposites', firmly settled in faith, labor for deliverance from birth and death know Brahma, the whole Adhyatma, and all Karma. Those who rest in me, knowing me to be the Adhibuta, the Adhidaivata, and the Adhiyajna, know me also at the time of death."

Chapter VIII – Devotion to the omnipresent spirit named as OM

Arjuna:

What is that Brahman, what is Adhyatma, and what, O best of men! is Karma? What also is Adhibhuta, and what Adhidaivata? Who, too, is Adhiyajna here, in this body, and how therein, O slayer of Madhu? Tell me also how men who are fixed in meditation are to know thee at the hour of death?"

Krishna:

"Brahman the Supreme is the exhaustless. Adhyatma is the name of my being manifesting as the Individual Self. Karma is the emanation which causes the existence and reproduction of creatures. Adhibuta is the Supreme Spirit dwelling in all elemental nature through the mysterious power of nature's illusion. Adhidaivata is the Purusha, the Spiritual Person, and Adhiyajna is myself in this body, O best of embodied men. Whoever at the hour of death abandoneth the body, fixed in meditation upon me, without doubt goeth to me. Whoso in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go, O son of Kunti. Therefore at all times meditate only on me and fight. Thy mind and Buddhi being placed on me alone, thou shalt without doubt come to me. The man whose heart abides in me alone, wandering to no other object, shall also by meditation on the Supreme Spirit go to it, O son of Pritha. Whosoever shall meditate upon the All-Wise which is without beginning, the Supreme Ruler, the smallest of the small, the Supporter of all, whose form is incomprehensible, bright as the sun beyond the darkness; with mind undeviating, united to devotion, and by the power of meditation concentrated at the hour of death, with his vital powers placed between the eyebrows, attains to that Supreme Divine Spirit.

I will now make known to thee that path which the learned in the Vedas call indestructible, into which enter those who are free from attachments, and is followed by those desirous of leading the life of a Brahmacharya laboring for salvation. He who closeth all the doors of his senses, imprisoneth his mind in his heart, fixeth his vital powers in his head, standing firm in meditation, repeating the monosyllable OM, and thus continues when he is quitting the body, goes to the supreme goal. He who, with heart undiverted to any other object, meditates constantly and through the whole of life on me shall surely attain to me, O son of Pritha. Those great-souled ones who have attained to supreme perfection come unto me and no more incur rebirths rapidly revolving, which are mansions of pain and sorrow.

All worlds up to that of Brahman are subject to rebirth again and again, but they, O son of Kunti, who reach to me have no rebirth. Those who are acquainted with day and night know that the day of Brahma is a thousand revolutions of the yugas and that his night extendeth for a thousand more. At the coming on of that day all things issue forth from the unmanifested into manifestation, so on the approach of that night they merge again into the unmanifested. This collection of existing things having thus come forth, is dissolved at the approach of the night, O son of Pritha; and now again on the coming of the day it emanates spontaneously. But there is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible. That called the unmanifested and exhaustless is called the supreme goal, which having once attained they never more return – it is my supreme abode. This Supreme, O son of Pritha, within whom all creatures are included and by whom all this is pervaded, may be attained by a devotion which is intent on him alone.”

Chapter IX – Devotion by means of the kingly knowledge and the kingly mystery

Krishna:

“Unto thee who findeth no fault I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil. This is the royal knowledge, the royal mystery, the most excellent purifier, clearly comprehensible, not opposed to sacred law, easy to perform, and inexhaustible. These who are unbelievers in this truth, O harasser of thy foes, find me not, but revolving in rebirth return to this world, the mansion of death.

All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but dwelling not in them. Understand that all things are in me even as the mighty air which passes everywhere is in space. O son of Kunti, at the end of a kalpa all things return unto

my nature, and then again at the beginning of another kalpa I cause them to evolve again. Taking control of my own nature I emanate again and again this whole assemblage of beings, without their will, by the power of the material essence. These acts do not bind me, O conqueror of wealth, because I am as one who sitteth indifferent, uninterested in those works. By reason of my supervision nature produceth the animate and inanimate universe; it is through this cause, O son of Kunti, that the universe revolveth.

The deluded despise me in human form, being unacquainted with my real nature as the Lord of all things. They are of vain hopes, deluded in action, in reason and in knowledge, inclining to demoniac and deceitful principles. But those great of soul, partaking of the godlike nature, knowing me to be the imperishable principle of all things, worship me, diverted to nothing else. Fixed in unbroken vows, they worship, everywhere proclaiming me and bowing down to me. Others with the sacrifice of knowledge in other ways worship me as indivisible, as separable, as the Spirit of the universe. I am the sacrifice and sacrificial rite; I am the libation offered to ancestors, and the spices; I am the sacred formula and the fire; I am the food and the sacrificial butter; I am the father and the mother of this universe, the grandsire and the preserver; I am the Holy One, the object of knowledge, the mystic purifying syllable OM, the Rik, the Saman, the Yajur, and all the Vedas. I am the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend; I am the origin and the dissolution, the receptacle, the storehouse, and the eternal seed. I cause light and heat and rain; I now draw in and now let forth; I am death and immortality; I am the cause unseen and the visible effect. Those enlightened in the three Vedas, offering sacrifices to me and obtaining sanctification from drinking the soma juice, petition me for heaven; thus they attain the region of Indra, the prince of celestial beings, and there feast upon celestial food and are gratified with heavenly enjoyments. And they, having enjoyed that spacious heaven for a period in proportion to their merits, sink back into this mortal world where they are born again as soon as their stock of merit is exhausted; thus those who long for the accomplishment of desires, following the Vedas, obtain a happiness which comes and goes. But for those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness. And even those also who worship other gods with a firm faith in doing so, involuntarily worship me, too, O son of Kunti, albeit in ignorance. I am he who is the Lord of all sacrifices, and am also their enjoyer, but they do not understand me truly and therefore they fall from heaven. Those who devote themselves to the gods go to the gods; the worshippers of the pitris go to the pitris; those who worship the evil spirits go to them, and my worshippers come to me. I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or a fruit, or water unto me. Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. Thus thou shalt be delivered from the good and evil experiences which are the bonds of action; and thy heart being joined to renunciation and to the practice of action, thou shalt come to me. I am the same to all creatures; I know not hatred nor favor; but those who serve me with love dwell in me and I in them. Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as

righteous, for he hath judged aright. Such a man soon becometh of a righteous soul and obtaineth perpetual happiness. I swear, O son of Kunti, that he who worships me never perisheth. Those even who may be of the womb of sin, women, vaisyas, and sudras, shall tread the highest path if they take sanctuary with me. How much more, then, holy brahmans and devotees of kingly race! Having obtained this finite, joyless world, worship me. Serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself before me, and thus, united unto me, at rest, thou shalt go unto me."

Chapter XII – Devotion by means of faith

Arjuna:

"Among those of thy devotees who always thus worship thee, which take the better way, those who worship the indivisible and unmanifested, or those who serve thee as thou now art?"

Krishna:

"Those who worship me with constant zeal, with the highest faith and minds placed on me, are held in high esteem by me. But those who, with minds equal toward everything, with senses and organs restrained, and rejoicing in the good of all creatures, meditate on the inexhaustible, immovable, highest, incorruptible, difficult to contemplate, invisible, omnipresent, unthinkable, the witness, undemonstrable, shall also come unto me. For those whose hearts are fixed on the unmanifested the labor is greater, because the path which is not manifest is with difficulty attained by corporeal beings. But for those who worship me, renouncing in me all their actions, regarding me as the supreme goal and meditating on me alone, if their thoughts are turned to me, O son of Pritha, I presently become the savior from this ocean of incarnation and death. Place, then, thy heart on me, penetrate me with thy understanding, and thou shalt without doubt hereafter dwell in me. But if thou shouldst be unable at once steadfastly to fix thy heart and mind on me, strive then, O Dhananjaya, to find me by constant practice in devotion. If after constant practice, thou art still unable, follow me by action performed for me; for by doing works for me thou shalt attain perfection. But if thou art unequal even to this, then, being self-restrained, place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action. For knowledge is better than constant practice, meditation is superior to knowledge, renunciation to the fruit of action to meditation; final emancipation immediately results from such renunciation.

My devotee who is free from enmity, well-disposed towards all creatures, merciful, wholly exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, self-governed, firm in resolves, and whose mind and heart are fixed on me alone, is dear unto me. He

also is my beloved of whom mankind is not afraid and who has no fear of man; who is free from joy, from despondency and the dread of harm. My devotee who is unexpected, pure, just, impartial, devoid of fear, and who hath forsaken interest in the results of action, is dear unto me. He also is worthy of my love who neither rejoiceth nor findeth fault, who neither lamenteth nor coveteth, and being my servant hath forsaken interest in both good and evil results. He also is my beloved servant who is equal-minded to friend or foe, the same in honor and dishonor, in cold and heat, in pain and pleasure, and is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech, content with whatever cometh to pass, who hath no fixed habitation, and whose heart, full of devotion, is firmly fixed. But those who seek this sacred ambrosia the religion of immortality – even as I have explained it, full of faith, intent on me above all others, and united to devotion, are my most beloved.”

Chapter XIII – Devotion by means of the discrimination of Kshetra from Kshetrajna

Krishna:

“This perishable body, O son of Kunti, is known as Kshetra; those who are acquainted with the true nature of things call the soul who knows it, the Kshetrajna. Know also that I am the Knower in every mortal body, O son of Bharata; that knowledge which through the soul is a realization of both the known and the knower is alone esteemed by me as wisdom. What the Kshetra or body is, what it resembleth, what it produceth, and what is its origin, and also who he is who, dwelling within, knoweth it, as well as what is his power, learn all in brief from me. It has been manifoldly sung by the Rishees with discrimination and with arguments in the various Vedic hymns which treat of Brahma.

This body, then, is made up of the great elements, Ahankara – egotism, Buddhi – intellect or judgment, the unmanifest, invisible spirit; the ten centers of action, the mind, and the five objects of sense: desire, aversion, pleasure and pain, persistency of life, and firmness, the power of cohesion. Thus I have made known unto thee what the Kshetra or body is with its component parts.

True wisdom of a spiritual kind is freedom from self-esteem, hypocrisy, and injury to others; it is patience, sincerity, respect for spiritual instructors, purity, firmness, self-restraint, dispassion for objects of sense, freedom from pride, and a meditation upon birth, death, decay, sickness, and error; it is an exemption from self-identifying attachment for children, wife, and household, and a constant unwavering steadiness of heart upon the arrival of every event whether favorable or unfavorable; it is a never-ceasing love for me alone, the self being effaced, and worship paid in a solitary spot, and a want of pleasure in congregations of men; it is a resolute continuance in the study of Adhyatma, the Superior spirit, and a meditation upon the end of the acquirement of a

knowledge of truth; – this is called wisdom or spiritual knowledge; its opposite is ignorance.

I will now tell thee what is the object of wisdom, from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahma, and of which it cannot be said that it is either Being or Non-Being. It has hands and feet in all directions; eyes, heads, mouths, and ears in every direction; it is immanent in the world, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures animate and inanimate; it is inconceivable because of its subtlety, and although near it is afar off. Although undivided it appeareth as divided among creatures, and while it sustains existing things, it is also to be known as their destroyer and creator. It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth. Thus hath been briefly declared what is the perishable body, and wisdom itself, together with the object of wisdom; he, my devotee, who thus in truth conceiveth me, obtaineth my state.

Know that prakriti or nature, and purusha the spirit, are without beginning. And know that the passions and the three qualities are sprung from nature. Nature or prakriti is said to be that which operates in providing cause and effect in actions; individual spirit or purusha is said to be the cause of experiencing pain and pleasure. For spirit when invested with matter or prakriti experienceth the qualities which proceed from prakriti; its connection with these qualities is the cause of its rebirth in good and evil wombs. The spirit in the body is called Maheswara, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the Paramatma, the highest soul. He who thus knoweth the spirit and nature, together with the qualities, whatever mode of life he may lead, is not born again on this earth.

Some men by meditation, using contemplation upon the Self, behold the spirit within, others attain to that end by philosophical study with its realization, and others by means of the religion of works. Others, again, who are not acquainted with it in this manner, but have heard it from others, cleave unto and respect it; and even these, if assiduous only upon tradition and attentive to hearing the scriptures, pass beyond the gulf of death.

Know, O chief of the Bharatas, that whenever anything, whether animate or inanimate, is produced, it is due to the union of the Kshetra and Kshetrajna – body and the soul. He who seeth the Supreme Being existing alike imperishable in all perishable things, sees indeed. Perceiving the same Lord present in everything and everywhere, he does not by the lower self destroy his own soul, but goeth to the supreme end. He who seeth that all his actions are performed by nature only, and that the self within is not the actor, sees indeed. And when he realizes perfectly that all things whatsoever in nature are comprehended in the ONE, he attains to the Supreme Spirit. This Supreme Spirit, O son of Kunti, even when it is in the body, neither acteth nor is it affected by action, because, being without beginning and devoid of attributes, it is changeless. As the all-moving

Akasa by reason of its subtlety passeth everywhere unaffected, so the Spirit, though present in every kind of body, is not attached to action nor affected. As a single sun illuminateth the whole world, even so doth the one Spirit illumine every body, O son of Bharata. Those who with the eye of wisdom thus perceive what is the difference between the body and Spirit, and the destruction of the illusion of objects, go to the supreme.”

Chapter XIV – Devotion by means of separation from the three qualities

Krishna:

“I will explain further the sublime spiritual knowledge superior to all others, by knowing which all the sages have attained to supreme perfection on the dissolution of this body. They take sanctuary in this wisdom, and having attained to my state they are not born again even at the new evolution, nor are they disturbed at the time of general destruction.

The great Brahma is my womb in which I place the seed; from that, O son of Bharata, is the production of all existing things. This great Brahma is the womb for all those various forms which are produced from any womb, and I am the Father who provideth the seed. The three great qualities called sattva, rajas and tamas – light or truth, passion or desire, and indifference or darkness – are born from nature, and bind the imperishable soul to the body, O thou of mighty arms. Of these the sattva quality by reason of its lucidity and peacefulness entwineth the soul to rebirth through attachment to knowledge and that which is pleasant. Know that rajas is of the nature of desire, producing thirst and propensity; it, O son of Kunti, imprisoneth the Ego through the consequences produced from action. The quality of tamas, the offspring of the indifference in nature, is the deluder of all creatures, O son of Bharata; it imprisoneth the Ego in a body through heedless folly, sleep and idleness. The sattva quality attaches the soul through happiness and pleasure, the rajas through action, and tamas quality surrounding the power of judgment with indifference attaches the soul through heedlessness.

When, O son of Bharata, the qualities of tamas and rajas are overcome, then that of sattva prevaieth; tamas is chiefly acting when sattva and rajas are hidden; and when the sattva and tamas diminish, then rajas prevaieth. When wisdom, the bright light, shall become evident at every gate of the body, then one may know that the sattva quality is prevalent within. The love of gain, activity in action, and the initiating of works, restlessness and inordinate desire are produced when the quality of rajas is prevalent, whilst the tokens of the predominance of the tamas quality are absence of illumination, the presence of idleness, heedlessness, and delusion, O son of Kunti.

If the body is dissolved when the sattva quality prevails, the self within proceeds to the spotless spheres of those who are acquainted with the highest place. When the body is dissolved while the quality of rajas is predominant, the soul is born again in a body attached to action; and so also of one who dies while tamas quality is prevalent, the soul is born again in the wombs of those who are deluded.

The fruit of righteous acts is called pure and holy, appertaining to sattva; from rajas is gathered fruit in pain, and the tamas proceedeth only senselessness, ignorance, and indifference. From sattva wisdom is produced, from rajas desire, from tamas ignorance, delusion and folly. Those in whom the sattva quality is established mount on high, those who are full of rajas remain in the middle sphere, the world of men, while those who are overborn by the gloomy quality, tamas, sink below. But when the wise man perceiveth that the only agents of action are these qualities, and comprehends that which is superior to the qualities, he attains to my state. And when the embodied self surpasseth these three qualities of goodness, action, and indifference – which are coexistent with the body it is released from rebirth and death, old age and pain, and drinketh of the water of immortality.”

Arjuna:

“What are the characteristic marks by which the man may be known, O Master, who hath surpassed the three qualities? What is his course of life, and what are the means by which he overcometh the qualities?”

Krishna:

“He, O son of Pandu, who doth not hate these qualities – illumination, action, and delusion – when they appear, nor longeth for them when they disappear; who like one who is of no party, sitteth as one unconcerned about the three qualities and undisturbed by them, who being persuaded that the qualities exist, is moved not by them; who is of equal mind in pain and pleasure, self-centered, to whom a lump of earth, a stone, or gold are as one; who is of equal mind with those who love or dislike, constant, the same whether blamed or praised; equally minded in honor and disgrace, and the same toward friendly or unfriendly side, engaging only in necessary actions, such a one hath surmounted the qualities. And he, my servant, who worships me with exclusive devotion, having completely overcome the qualities, is fitted to be absorbed in Brahma the Supreme. I am the embodiment of the Supreme Ruler, and of the incorruptible, of the unmodifying, and of the eternal law, and of endless bliss.”

Chapter XV – Devotion through knowledge of the Supreme Spirit

Krishna:

“Men say that the Ashwattha, the eternal sacred tree, grows with its roots above and its branches below, and the leaves of which are the Vedas; he who knows this knows the Vedas. Its branches growing out of the three qualities with the objects of sense as the lesser shoots, spread forth, some above and some below; and those roots which ramify below in the regions of mankind are the connecting bonds of action. Its form is not thus understood by men; it has no beginning, nor can its present constitution be understood, nor has it any end. When one hath hewn down with the strong axe of dispassion this Ashwattha tree with its deeply-imbedded roots, then that place is to be sought after from which those who there take refuge never more return to rebirth, for it is the Primeval Spirit from which floweth the never-ending stream of conditioned existence. Those who are free from pride of self and whose discrimination is perfected, who have prevailed over the fault of attachment to action, who are constantly employed in devotion to meditation upon the Supreme Spirit, who have renounced desire and are free from the influence of the opposites known as pleasure and pain, are undeluded, and proceed to that place which endureth forever. Neither the sun nor the moon nor the fire enlighteneth that place; from it there is no return; it is my supreme abode.

It is even a portion of myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again. And those are carried by the Sovereign Lord to and from whatever body he enters or quits, even as the breeze bears the fragrance from the flower. Presiding over the eye, the ear, the touch, the taste, and the power of smelling, and also over the mind, he experienceth the objects of sense. The deluded do not see the spirit when it quitteth or remains in the body, nor when, moved by the qualities, it has experience in the world. But those who have the eye of wisdom perceive it, and devotees who industriously strive to do so see it dwelling in their own hearts; whilst those who have not overcome themselves, who are devoid of discrimination, see it not even though they strive thereafter. Know that the brilliance of the sun which illuminateth the whole world, and the light which is in the moon and in the fire, are the splendor of myself. I enter the earth supporting all living things by my power, and I am that property of sap which is taste, nourishing all the herbs and plants of the field. Becoming the internal fire of the living, I associate with the upward and downward breathing, and cause the four kinds of food to digest. I am in the hearts of all men, and from me come memory, knowledge, and also the loss of both. I am to be known by all the Vedas; I am he who is the author of the Vedanta, and I alone am the interpreter of the Vedas.

There are two kinds of beings in the world, the one divisible, the other indivisible; the divisible is all things and the creatures, the indivisible is called Kutastha, or he who standeth on high unaffected. But there is another spirit designated as the Supreme Spirit – Parmatma – which permeates and sustains

the three worlds. As I am above the divisible and also superior to the indivisible, therefore both in the world and in the Vedas am I known as the Supreme Spirit. He who being not deluded knoweth me thus as the Supreme Spirit, knoweth all things and worships me under every form and condition.

Thus, O sinless one, have I declared unto thee this most sacred science; he who understandeth it, O son of Bharata, will be a wise man and the performer of all that is to be done.”

Chapter XVI – Devotion through discriminating between godlike and demoniacal natures

Krishna:

“Fearlessness, sincerity, assiduity in devotion, generosity, self-restraint, piety, and alms-givings, study, mortification, and rectitude; harmlessness, veracity, and freedom from anger, resignation, equanimity, and not speaking of the faults of others, universal compassion, modesty, and mildness; patience, power, fortitude, and purity, discretion, dignity, unvengefulness, and freedom from conceit – these are the marks of him whose virtues are of a godlike character, O son of Bharata. Those, O son of Pritha, who are born with demoniacal dispositions are marked by hypocrisy, pride, anger, presumption, harshness of speech, and ignorance. The destiny of those whose attributes are godlike is final liberation, while those of demoniacal dispositions, born to the Asuras’ lot, suffer continued bondage to mortal birth; grieve not, O son of Pandu, for thou art born with the divine destiny. There are two kinds of natures in beings in this world, that which is godlike, and the other which is demoniacal; the godlike hath been fully declared, hear now from me, O son of Pritha, what the demoniacal is.

Those who are born with the demoniacal disposition – of the nature of the Asuras – know not the nature of action nor of cessation from action, they know not purity nor right behavior, they possess no truthfulness. They deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no Spirit; they say creatures are produced alone through the union of the sexes, and that all is for enjoyment only. Maintaining this view, their souls being ruined, their minds contracted, with natures perverted, enemies of the world, they are born to destroy. They indulge insatiable desires, are full of hypocrisy, fast-fixed in false beliefs through their delusions. They indulge in unlimited reflections which end only in annihilation, convinced until death that the enjoyment of the objects of their desires is the supreme good. Fast-bound by the hundred chords of desire, prone to lust and anger, they seek by injustice and the accumulation of wealth for the gratification of their own lusts and appetites. ‘This today hath been acquired by me, and that object of my heart I shall obtain; this wealth I have, and that also shall be mine. This foe have I already slain, and others will I forthwith vanquish; I am the lord, I am powerful, and I am happy. I am rich and with precedence among men; where is there another like unto me? I shall make sacrifices, give alms, and enjoy.’ In this manner do those speak who

are deluded. Confounded by all manner of desires, they descend into hell. Esteeming themselves very highly, self-willed, full of pride and ever in pursuit of riches, they perform worship with hypocrisy and not even according to ritual, but only for outward show. Indulging in pride, selfishness, ostentation, power, lust, and anger, they detest me who am in their bodies and in the bodies of others. Wherefore I continually hurl these cruel haters, the lowest of men, into wombs of an infernal nature in this world of rebirth. And they being doomed to those infernal wombs, more and more deluded in each succeeding birth, never come to me, O son of Kunti, but go at length to the lowest region.

The gates of hell are three – desire, anger, covetousness, which destroy the soul; wherefore one should abandon them. Being free from these three gates of hell, O son of Kunti, a man worketh for the salvation of his soul, and thus proceeds to the highest path. He who abandoneth the ordinances of the Scriptures to follow the dictates of his own desires, attaineth neither perfection nor happiness nor the highest path. Therefore, in deciding what is fit and what unfit to be done, thou shouldst perform actions on earth with a knowledge of what is declared in the Holy Writ.”

Chapter XVIII – Devotion as regards the three kinds of faith

Arjuna:

“What is the state of those men who, while they neglect the precepts of the Scriptures, yet worship in faith, O Krishna? Is it of the sattva, the rajas, or the tamas quality?”

Krishna:

“The faith of mortals is of three kinds, and is born from their own disposition; it is of the quality of truth – sattva, action – rajas, and indifference – tamas; hear now what those are.

The faith of each one, O son of Bharata, proceeds from the sattva quality; the embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed. Those who are of the disposition which ariseth from the prevalence of the sattva or good quality worship the gods; those of the quality of rajas worship the celestial powers, the Yakshas and Rakshasas; other men in whom the dark quality of indifference or tamas predominates worship elemental powers and the ghosts of dead men. Those who practice severe self-mortification not enjoined in the Scriptures are full of hypocrisy and pride, longing for what is past and desiring more to come. They, full of delusion, torture the powers and faculties which are in the body, and me also, who am in the recesses of the innermost heart; know that they are of an infernal tendency.

Know that food which is pleasant to each one, as also sacrifices, mortification, and alms-giving, are of three kinds; hear what their divisions are. The food which increases the length of days, vigor and strength, which keeps one free from sickness, of tranquil mind, and contented, and which is savory, nourishing, of permanent benefit and congenial to the body, is that which is attractive to those in whom the sattva quality prevaleth. The food which is liked by those of the rajas quality is over bitter, too acid, excessively salt, hot, pungent, dry and burning, and causeth unpleasantness, pain and disease. Whatever food is such as was dressed the day before, that is tasteless or rotting, that is impure, is that which is preferred by those in whom predominates the quality of tamas or indifference.

The sacrifice or worship which is directed by Scripture and is performed by those who expect no reward but who are convinced that it is necessary to be done, is of the quality of light, of goodness, of sattva. But know that that worship or sacrifice which is performed with a view to its results, and also for an ostentation of piety, belongs to passion, the quality of rajas, O best of the Bharatas. But that which is not according to the precepts of Holy Writ, without distribution of bread, without sacred hymns, without gifts to brahmans at the conclusion, and without faith, is of the quality of tamas.

Honoring the gods, the brahmans, the teachers, and the wise, purity, rectitude, chastity, and harmlessness are called mortification of the body. Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech. Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind. This threefold mortification or austerity practiced with supreme faith and by those who long not for a reward is of the sattva quality.

But that austerity which is practiced with hypocrisy, for the sake of obtaining respect for oneself or for fame or favor, and which is uncertain and belonging wholly to this world, is of the quality of rajas. Those austerities which are practiced merely by wounding oneself or from a false judgment or for the hurting of another are of the quality of tamas. Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the sattva quality, good and of the nature of truth. But that gift which is given with an expectation of a return from the beneficiary or with a view to spiritual benefit flowing therefrom or with reluctance, is of the rajas quality, bad and partaketh of untruth. Gifts given out of place and season and to unworthy persons, without proper attention and scornfully, are of the tamas quality, wholly bad and of the nature of darkness.

OM TAT SAT, these are said to be the threefold designation of the Supreme Being. By these in the beginning were sanctified the knowers of Brahma, the Vedas, and sacrifices. Therefore the sacrifices, the giving of alms, and the practicing of austerities are always, among those who expound Holy Writ, preceded by the word OM. Among those who long for immortality and who do not consider the reward for their actions, the word TAT precedes their rites of

sacrifice, their austerities, and giving of alms. The word SAT is used for qualities that are true and holy, and likewise is applied to laudable actions, O son of Pritha. The state of mental sacrifice when actions are at rest is also called SAT. Whatever is done without faith, whether it be sacrifice, alms-giving, or austerities, is called ASAT, that which is devoid of truth and goodness, O son of Pritha, and is not of any benefit either in this life or after death.”

Chapter XVIII – Devotion as regards renunciation and final liberation

Arjuna:

“I wish to learn, O great-armed one, the nature of abstaining from action and of the giving up of the results of action, and also the difference between these two, O slayer of Keshin.”

Krishna:

“The bards conceive that the forsaking of actions which have a desired object is renunciation or Sannyasa; the wise call the disregard of the fruit of every action true disinterestedness in action. By some wise men it is said, ‘Every action is as much to be avoided as a crime’, while by others it is declared, ‘Deeds of sacrifice, of mortification, and of charity should not be forsaken’. Among these divided opinions hear my certain decision, O best of the Bharatas, upon this matter of disinterested forsaking, which is declared to be of three kinds, O chief of men. Deeds of sacrifice, of mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise. But even those works are to be performed after having renounced all selfish interest in them and in their fruits; this, O son of Pritha, is my ultimate and supreme decision. The abstention from works which are necessary and obligatory is improper; the not doing of such actions is due to delusion springing from the quality of tamas. The refraining from works because they are painful and from the dread of annoyance ariseth from the quality of rajas which belongs to passion, and he who thus leaves undone what he ought to do shall not obtain the fruit which comes from right forsaking. The work which is performed, O Arjuna, because it is necessary, obligatory, and proper, with all self-interest therein put aside and attachment to the action absent, is declared to be of the quality of truth and goodness which is known as sattva. The true renouncer, full of the quality of goodness, wise and exempt from all doubt, is averse neither to those works which fail nor those which succeed. It is impossible for mortals to utterly abandon actions; but he who gives up the results of action is the true renouncer. The threefold results of action – unwished for, wished for, and mixed – accrue after death to those who do not practice this renunciation, but no results follow those who perfectly renounce.

Learn, O great-armed one, that for the accomplishment of every work five agents are necessary, as is declared. These are the substratum, the agent, the various sorts of organs, the various and distinct movements and with these, as fifth, the presiding deities. These five agents are included in the performance of every act which a man undertaketh, whether with his body, his speech, or his mind. This being thus, whoever because of the imperfection of his mind beholdeth the real self as the agent thinketh wrongly and seeth not aright. He whose nature is free from egotism and whose power of discrimination is not blinded does not slay though he killeth all these people, and is not bound by the bonds of action. The three causes which incite to action are knowledge, the thing to be known, and the knower, and threefold also is the totality of the action in the act, the instrument and the agent. Knowledge, the act, and the agent are also distinguished in three ways according to the three qualities; listen to their enumeration after that classification.

Know that the wisdom which perceives in all nature one single principle, indivisible and incorruptible, not separate in the separate objects seen, is of the sattva quality. The knowledge which perceives different and manifold principles as present in the world of created beings pertains to rajas, the quality of passion. But that knowledge, wholly without value, which is mean, attached to one object alone as if it were the whole, which does not see the true cause of existence, is of the nature of tamas, indifferent and dark.

The action which is right to be done, performed without attachment to results, free from pride and selfishness, is of the sattva quality. That one is of the rajas quality which is done with a view to its consequences, or with great exertion, or with egotism. And that which in consequence of delusion is undertaken without regard to its consequences, or the power to carry it out, or the harm it may cause, is of the quality of darkness – tamas.

The doer who performs necessary actions unattached to their consequences and without love or hatred is of the nature of the quality of truth – sattva. The doer whose actions are performed with attachment to the result, with great exertion, for the gratification of his lusts and with pride, covetousness, uncleanness, and attended with rejoicing and grieving, is of the quality of rajas – passion and desire. The doer who is ignorant, foolish, undertaking actions without ability, without discrimination, with sloth, deceit, obstinacy, mischievousness, and dilatoriness, is of the quality of tamas.

Hear now, O Dhananjaya, conqueror of wealth, the differences which I shall now explain in the discerning power and the steadfast power within, according to the three classes flowing from the divisions of the three qualities. The discerning power that knows how to begin and to renounce, what should and what should not be done, what is to be feared and what not, what holds fast and what sets the soul free, is of the sattva quality. That discernment, O son of Pritha, which does not fully know what ought to be and what not, is of the passion-born rajas quality. That discriminating power which is enveloped in obscurity, mistaking wrong for right and all things contrary to their true intent and meaning, is of the dark quality of tamas.

That power of steadfastness holding the man together, which by devotion controls every motion of the mind, the breath, the senses and the organs, partaketh of the sattva quality. And that which cherisheth duty, pleasure, and wealth, in him who looketh to the fruits of action is of the quality of rajas. But that through which the man of low capacity stays fast in drowsiness, fear, grief, vanity and rashness is from the tamas quality, O son of Pritha.

Now hear what are the three kinds of pleasure wherein happiness comes from habitude and pain is ended. That which in the beginning is as poison and in the end as the water of life, and which arises from a purified understanding, is declared to be of the sattva quality. That arising from the connection of the senses with their objects which in the beginning is sweet as the waters of life but at the end like poison, is of the quality of rajas. That pleasure is of the dark tamas quality which both in the beginning and the end arising from sleep, idleness, and carelessness, tendeth both in the beginning and the end to stupify the soul. There is no creature on earth nor among the hosts in heaven who is free from these three qualities which arise from nature.

The respective duties of the four castes, of Brahmans, Kshatriyas, Vaisyas, and Sudras, are also determined by the qualities which predominate in the disposition of each, O harasser of thy foes. The natural duty of a Brahman compriseth tranquility, purity, self-mastery, patience, rectitude, learning, spiritual discernment, and belief in the existence of another world. Those of the Kshatriya sprung from his nature, are valor, glory, strength, firmness, not to flee from the field of battle, liberality and a lordly character. The natural duties of the Vaisya are to till the land, tend cattle and to buy and sell; and that of the Sudra is to serve, as is his natural disposition.

Men being contented and devoted to their own proper duties attain perfection; hear now how that perfection is attained by devotion to natural duty.

If a man maketh offering to the Supreme Being who is the source of the works of all and by whom this universe was spread abroad, he thus obtaineth perfection. The performance of the duties of a man's own particular calling, although devoid of excellence, is better than doing the duty of another, however well performed; and he who fulfills the duties obligated by nature does not incur sin. A man's own natural duty, even though stained with faults, ought not to be abandoned. For all human acts are involved in faults, as the fire is wrapped in smoke. The highest perfection of freedom from action is attained through renunciation by him who in all works has an unfettered mind and subdued heart.

Learn from me, in brief, in what manner the man who has reached perfection attains to the Supreme Spirit, which is the end, the aim, and highest condition of spiritual knowledge.

Embued with pure discrimination, restraining himself with resolution, having rejected the charms of sound and other objects of the senses, and casting off attachment and dislike; dwelling in secluded places, eating little, with speech, body, and mind controlled, engaging in constant meditation and unwaveringly

fixed in dispassion; abandoning egotism, arrogance, violence, vanity, desire, anger, pride, and possession, with calmness ever present, a man is fitted to be the Supreme Being. And having thus attained to the Supreme, he is serene, sorrowing no more, and no more desiring, but alike towards all creatures he attains to supreme devotion to me. By this devotion to me he knoweth fundamentally who and what I am and having thus discovered me he enters into me without any intermediate condition. And even the man who is always engaged in action shall attain by my favor to the eternal and incorruptible imperishable abode, if he puts his trust in me alone. With thy heart place all thy works on me, prefer me to all else, exercise mental devotion continually, and think constantly of me. By so doing thou shalt by mine divine favor surmount every difficulty which surroundeth thee; but if from pride thou wilt not listen to my words, thou shalt undoubtedly be lost. And if, indulging self-confidence, thou sayest 'I will not fight', such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past karma to thy natural duties, thou O son of Kunti, wilt involuntarily do from necessity that which in thy folly thou wouldst not do. There dwelleth in the heart of every creature, O Arjuna, the Master – Ishwara – who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place.

Thus have I made known unto thee this knowledge which is a mystery more secret than secrecy itself; ponder it fully in thy mind; act as seemeth best unto thee.

But further listen to my supreme and most mysterious words which I will now for thy good reveal unto thee because thou art dearly beloved of me. Place thy heart upon me as I have declared myself to be, serve me, offer unto me alone, and bow down before me alone, and thou shalt come to me; I swear it, for thou art dear to me. Forsake every other religion and take refuge alone with me; grieve not, for I shall deliver thee from all transgressions. Thou must never reveal this to one who doth not practice mortification, who is without devotion, who careth not to hear it, nor unto him who despiseth me. He who expoundeth this supreme mystery to my worshippers shall come to me if he performs the highest worship of me; and there shall not be among men anyone who will better serve me than he, and he shall be dearest unto me of all on earth. If anyone shall study these sacred dialogues held between us two, I shall consider that I am worshipped by him with the sacrifice of knowledge; this is my resolve. And even the man who shall listen to it with faith and no reviling shall, being freed from evil, attain to the regions of happiness provided for those whose deeds are righteous.

Hast thou heard all this, O son of Pritha, with mind one-pointed? Has the hidden delusion of thought which arose from ignorance been removed, O Dhananjaya?"

Arjuna:

“By thy divine power, O thou who fallest not, my delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding.”

Srimad Bhagavatam. The wisdom of God.

“O king, blessed indeed are you to have developed this desire for Truth and freedom. Very few there are who even inquire concerning these things. Most people are busily engaged in obtaining creature comforts only, and spend their energy chiefly in providing for themselves and their families. Even though it is the universal experience that everything in this world vanishes away, yet do they remain attached to the dream of earthly life, forgetting that the Lord alone abideth for ever.

(...) Vain are all things and of no account, except to love God. Shun all fear of death. Cut the ties of the world with the sharp sword of renunciation.

(...) With the discriminative faculty as a guide, one should, with the help of the mind, draw the senses and the sense-organs completely away from the objects of the world.

(...) The seers, the Yogis, perfected in the art of concentration, find great joy in spiritual life, and ultimately become one with universal love. A wise man, though living in the world, is never attached to it. Neither does he seek to gratify his senses, for he knows that in the pleasures of sense there is no true happiness.

(...) He worships not the riches of the earth, nor yet the rich, intoxicated as they are by the power of wealth. The God of Love exists in the heart of all. He is our very Self, and therefore very dear to us. He is Truth. He is infinity. He is the omnipotent Lord. Hence should a man, freed from all selfish desires, his mind fixed on God, worship Him alone. Do thou, O king, meditate on Him within the shrine of thine own heart, and lose thyself in the consciousness of the Divine Being.”

“If having raised his vital energy to the centre between the eyebrows, the Yogi, on the other hand, still has some desires left in him, he does not realize the absolute unity, but passes away still associating himself with the mind and the senses. He then ascends to higher and higher Lokas, and ultimately reaches the Brahma-Loka. There he becomes freed from all desires and realizes his unity with Brahman; and thus, having attained absolute freedom, there is for him no more return. This is called gradual liberation.”

“In short, when a man loves God, he frees himself from all ignorance and from all misery.

(...) The most ignorant man is happy, and likewise the most enlightened man – each in his own fashion. But those who are midway, being neither completely ignorant nor completely enlightened, are wretched. They have realized the ephemeral nature of the world and are dissatisfied with its pleasures; yet they do not know the bliss of God.”

“He alone can wipe out all miseries and fulfill all desires. Those who take refuge in Him with undivided heart and soul receive His grace; but He is not easily attainable. The Yogis find Him within their hearts through whole-souled devotion.”

“If it please thee to fulfill the desire of my heart, grant me this one boon – that I may always remember the Lord; for only by living continuously in the consciousness of God can a man become free from the delusions of the world.”

“The following things have been ascertained and declared by all the Scriptures of the world to be of the greatest good to mankind:

First, to delight in the Self, which is one with God, or to love God; and secondly to be without attachment to anything else in the universe.

This true love and non-attachment must be developed gradually by these means:

By faith and reverence.

By inquiry into the Truth.

By devotion to spiritual practices.

By worshipping the great souls who have realized the Truth.

By taking delight in the word of God.

By shunning the association of the worldly.

By learning to love solitude.

By injuring no creature and by truthfulness.

By studying the Scriptures.

By control of the senses.

By overcoming the passions.

By not speaking against other religions.

By patiently bearing the opposites of life, such as pleasure and pain, success and failure.

By singing the praises and glory of God.

Thus will arise love for God and non-attachment to the world. When love is firmly established in his heart, a man becomes a master of himself and a teacher to humanity. He is born anew; his ego is consumed in the fire of knowledge.

The ego is the cause of ignorance. When the ego is subdued, the spiritual consciousness shines forth in all its glory. One realizes the divine Self. The manifold universe, with all its pleasure and pain, vanishes like a dream. There remains the unitary blissful consciousness, the Atman.

Thinking of objects attracts the senses to them. The senses being attracted, the mind becomes attached. When this attachment grows in the mind, man loses all power of discrimination. Losing the power of discrimination, he becomes deluded. Being deluded, he loses all memory. All memory being lost, there is lost the knowledge of the Atman, the divine Self. The loss of this knowledge is called by the wise ‘losing one’s own Self’. What greater calamity can there be than to

lose one's own Self? Everything is dear to us because of the Self. When the Self is lost, what remains?

Lustful thoughts and the desire for the things of the world – these are the greatest enemies of knowledge and to the unfoldment of divinity. Such thoughts make man dull and ignorant. Therefore should a man shun them.

O king, know the God of Love alone; know Him who is to be directly realized and who dwelleth in the hearts of all beings and things. He alone abideth forever. All else is transitory.

(...) Worship Him alone. Six passions there are – lust, anger, greed, pride, delusion and jealousy – which are like ferocious sharks in the ocean of the world. Accept Him as thy pilot, and cross the ocean with ease, and without fear.”

“Life is followed by death. On the whole, life is misery. Just as a man carrying a heavy burden on his head moves it to his shoulder when it becomes unbearable, but yet is not free from the burden itself, so does man carry the burden of misery with him through life. This burden is the burden of Karma. Deeds performed with attachment and selfish desires are done in ignorance; and man lives in ignorance. It is only when man gains knowledge of the true nature of his divine Self that he becomes free of Karma and free from ignorance. Then he realizes true bliss and eternal life. True knowledge and wisdom arise when one loves God and is steadfastly devoted to Him. One who has love for God overcomes the world. Such love, indeed, is supreme.

(...) Life is short: as is the wind, so is mortal life. Every breath of life is a breath of death also. It is folly for us to waste our lives seeking ephemeral pleasures. Seek God, for He alone is our refuge. Be devoted to Him alone, and thus be free from desires.

(...) it is the physical body that dies; the subtle body does not die with death. The impression of a man's deeds are in the subtle body, and though he leaves his physical body behind with death, his deeds cling to him; and as are his deeds, so is his next birth. He enjoys or suffers in the next life according to his Karma.

(...) As long as there is unreal identification, man is bound by his deeds and subject to birth and death. All this bondage is caused by ignorance. With true knowledge comes freedom.”

“Man is born twice: first, he is born of parents; his next birth is an initiation into the sacred mysteries. But both these births are indeed vain if his life is not dedicated to the loving service of God. Vain also are virtuous deeds, and vain is our long life, if we live not in the service of God. Love and service – these are the greatest ends of all the Vedas, all austerity, all learning, and all science.

(...) Of all things that exist, the Self is the dearest. The Lord of Love is our very Self. Who then can be dearer than He? (...) Love and charity towards all beings, contentment under all circumstances, and control of all the senses and the passions – the practice of these virtues leads to God. The Lord is ever manifest in the pure hearts of His devotees.”

“Learn to surrender thy will to the will of the Lord. (...) Human beings are subject to birth and death, grief and delusion, fear and happiness and misery. They do not find any freedom. As a blind man is led either to sunshine or shadow, so are we led by our Karmas to different births – either lower or higher – and we thus experience happiness or misery. (...) A man without self-control may run away from the world and the attractions of the world, but he can never run away from his own mind and passions. These follow him. But a man who is self-controlled and devoted to God may live in the world and yet not be of it.”

“Human birth is a blessed birth. Man must not run after the pleasures of the senses and be deluded. Such pleasures should have been enjoyed in the lower animal births; a man ought not to waste his higher birth on such follies.

For man, the practice of Tapas is the highest activity. Tapas purifies the heart. Blessed are the pure in heart, for they shall know the perfect joy.

(...) When man is attracted by the things of this world, and seeking pleasure, pursues them, he suffers delusion and engages in every kind of evil. Man is divine; he is the divine Self. It is evil deeds that cause his identification with the physical body. Therefore, he should desist from all evil.

(...) Deeds attach themselves to the mind, and the mind causes physical bondage. Man, thus deceived by ignorance, is forced by the impulse of past impressions in the mind to repeat evil deeds. When he learns to take delight in the worship of the Lord of Love, he becomes free.”

“(...) he had become established in the knowledge of the true, blissful, divine nature of the Self. (...) He knew that all duties and all work are but preparation for the time when all the fetters which bind the soul to matter are forever cut asunder.”

“(...) to know thy Self is the highest knowledge. But this knowledge of the Self does not arise so long as man thinks he can find happiness in the transitory world.

(...) Human beings go round and round in the wheel of birth and death until they wake up, and, by controlling their passions, free themselves from the bondage of Maya and know the truth about the Divine Self. There is no salvation or freedom until a man frees himself from his own mind, knowing the truth of the Self as distinct from the mind. It is the mind that causes all experience of misery, delusion, disease, lust, greed, and anger. The mind is the abode of all these. Subjugate this mind with the sword of knowledge made keen by the worship of the Lord of Love, the teacher of all teachers.

(...) When the heart has become pure, one takes delight in meditating upon the Lord of Love. Burning the sin of ignorance in the fire of knowledge, man realizes his identity with Brahman, and attains the Lord of Love, the goal of life.

Indeed this world can be compared to a dense forest where men have lost their way. There are thieves and robbers in the forest – the senses and sense-experiences – which rob us of our true heritage, the divinity within. There is a mirage before us; we see it and run to satisfy our thirst. There is the thirst for happiness in us, and we run to satisfy this in the objective world, which is as illusive as the mirage. At times we remember that there is nothing desirable in the world, but this we soon forget. We go round and round in this forest and do not find our way until some kind traveller, some great soul, reveals it to us. The wise, the self-controlled ones, having attained freedom from themselves, show us the way to freedom.”

“The wise alone realize within their heart of hearts the transitory nature of all things mortal, and they alone, in deepest contemplation, experience the Truth.”

“If attachment grow in our hearts,
Let it not be for relatives or friends
Other than those who are Thy lovers and devotees.
Thy lovers and devotees, the knowers of Truth,
Live in Thy blissful consciousness and sing Thy glories.
Association with such purifies the heart;
Those who are pure in heart love Thee dearly,
And through their love obtain Thy grace and power.
As water is the very life of fish,
So art Thou the life and soul of all beings.
Without Thee life is empty:
Vain indeed is life in this world,
The abode of misery and death,
Where prevail anger, sorrow, jealousy, pride, fear and all evil.
But if one knows Thee his life becomes divine,
And his heart overflows with the fullness of its joy.”

“The highest ideal – the one living ideal in India – is to love and worship Him for the sake of love and wisdom only. Love Him, serve Him, worship Him, meditate on Him with this ideal as your sole aim; thus shall you realize the highest good.”

“If a man commits sinful acts which he does not expiate in this life, he must pay the penalty in the next life; and great will be his suffering. Therefore, with a self-controlled mind, a man should expiate his sins here on earth. (...) All sinful thoughts and evil deeds are caused by ignorance. The expiation comes from illumination. As fire consumes all things, so does the fire of knowledge consume all evil and ignorance. Complete transformation of the inner life is necessary; and this is accomplished by control of the mind and the senses, by the practice of contemplation, and by following and living the Truth. The great secret of this complete transformation is the development of love for God. As when the sun

risers the dewdrops vanish away, so when love grows all sin and ignorance disappear.”

“Wealth, health, family, children – all are but a vanishing dream. All sorrow and grief are caused by attachment to them and desire for them. Even sorrow, and grief, and delusion, and fear, are transitory.”

“(…) by constantly thinking of God, one becomes divine.”

“Vain indeed is all pride in the conquest even of the whole universe (…) if one has not conquered one’s own passions. An uncontrolled mind is indeed our greatest enemy. The greatest conquest is the conquest of our own minds.”

“Anger, hatred, jealousy, sorrow, greed, delusion, pride, and thirst for life are the enemies met along the road. (…) With the sword of discrimination, sharpened by knowledge, he conquers all enemies. He becomes fearless and enjoys divine bliss.

Certain virtues there are which must be cultivated by all humanity in all stages of life. These are truthfulness, kindness, forgiveness, discrimination, control of the mind, mastery over passions, non-injury, continence, charity, frankness, contentment, devotion to spiritual teachers, desisting from idle conversation, seeking the highest Truth, serving all beings as God.

(…) Human birth is the door through which we may attain higher or lower births according to our deeds. Human birth is also the door through which we may attain the highest goal of life, absolute freedom. When man gives up the struggle for happiness through the doors of the senses, and learns to look within, then only does he find peace and bliss. Clinging to wealth and clinging to worldly life are the root causes of all fear, misery, and delusion. Man should therefore give up seeking for wealth and longing for the pleasures of the world.

(…) So also lives the sage. Whatever comes of itself, he accepts. Sometimes he sleeps under a tree; sometimes he dwells in a palace. Under all conditions he is the same happy person. Learn to be contented under all circumstances. One who has contentment in his heart finds good everywhere and at all times.”

“Give up craving for the things of this world, give up greed; and so free yourself from anger. Learn the evanescence of all pleasures of the senses. Seek the divine consciousness, the knowledge of unity, and thus conquer all fear.”

“He who earnestly seeks to achieve self-control must withdraw from worldly distractions. He must be moderate in eating, drinking, and recreation. Indolence he must shun. In the first stage of life, one desiring self-control must enter upon the life of a student. (…) To prepare for the instruction to be given by the teacher, the student must achieve calmness and steadiness of body and mind. He must free himself from physical ailments by the practice of such breathing exercises as may be given by the teacher, and by taking only such food as will maintain vigour in the body and calmness in the mind.”

“Constant practice will bring tranquility and peace within. The flame of desire will be extinguished. (...) The mind which is no longer agitated by lust is always tranquil. As the restless waves of the mind subside, there arises gradually divine bliss. (...) by the practice of concentration does the mind become united with the divine Self.”

“After finishing his course of study, he is free to marry and become a householder, or he may lead a life of retirement, or he may become a wandering monk, according to his particular temperament and the direction of his teacher. (...) He must perform all duties as a form of worship. He must revere spiritual teachers and seek association with the holy. He must pass leisure hours in hearing or studying the Word of God. He must engage in the activities of life, but he must keep his mind free from all attachments. (...) He must know the Lord to be the supreme goal and end of life. He must meditate upon the Scriptures and avoid studies which divert the mind from God.”

“Chant the name and praise of the Lord, and sing His glory. Meditate on His divine attributes; constantly remember Him and His Presence. Serve and worship the Lord of Love. Bow down to Him; know Him as the true friend; surrender yourself unto Him. (...) The man following this path realizes that God alone IS, that there is nothing apart from Him or beyond Him. Having realized this truth, the devotee is no longer attracted by the things of the world. He who is calm and feels the same towards all beings is a free soul. Though his wisdom is profound, his simplicity is childlike.”

“Wealth and pleasure attract only the ignorant. He who has come to love God, the only eternal, blissful existence, knows that all else is but a vanishing dream. (...) Those who find the Lord of bliss manifest within their hearts are never attracted by vain earthly desires.”

“Uddhava: ‘Weak and afflicted by worldliness am I.’

Sri Krisna: ‘(...) thou must renounce the world.

Renounce attachment to friends and relatives, give up the sense of *me* and *mine*, wander everywhere with thy mind absorbed in me.

Verily do I say to thee, this objective world, which is recognized by the mind and perceived by the senses, is only a projection of consciousness. It is transitory, therefore not real.

Both good and evil exist in this world for the man who is not self-controlled and who through ignorance, sees the many. For him there are experiences of both good and bad karmas, as well as of inaction.

Therefore do thou control thy senses, and with thy heart purified behold the universe in the Self, and the Self in me, the Supreme Lord.

When thou hast gained knowledge and wisdom and canst feel unity with all embodied beings, when thou dost know the Self and dost find delight in the Self, then art thou free from all limitation.

Thou shalt go beyond both good and evil. Good actions will proceed from thee without any thought of merit, and thou shalt desist from evil actions naturally and not through a sense of evil.

A friend to all poised, established in knowledge and wisdom, seeing me as the Self of the universe, verily shalt thou overcome grief and attain to freedom.’ ”

“Once a pigeon lived with its mate in a nest on the branch of a tree. They loved each other and dwelt in close companionship. In due season, young ones were born to them, and the happy pair reared them tenderly. One day, while the parent birds were away in search of food, their young were captured in a trap by a fowler. When the pair returned, the mother dove was beside herself with grief, and though knowing that to do so would be sure death, she herself entered the trap. The poor male pigeon, overwhelmed by the plight of his family, now lost all prudence, tumbled at once into the snare, and was killed. In like manner the miserable man whose senses are uncontrolled, who has no poise, who is tossed up and down by the currents of life, and who, without discrimination, is attached to family and to family possessions – ultimately such a one, with all that he has, comes to grief.

Having attained human birth, which is an open gateway to Brahman, one who, like the pigeon, remains attached to the ties of the world, is not fit to be called human. Pleasures of sense may be had in all lives: leave them, then, to the brutes! Never does the wise man yearn after them.

Food comes of itself to the python, and with what chance brings, he is satisfied. So does the wise man remain satisfied with whatever food chance brings to him, be it well-cooked or ill-cooked, sumptuous or meager. He struggles not for the mere maintenance of life, because all of his energy and skill are rightly applied to keeping his mind united with God, the supreme goal towards which life moves.

Like the ocean when it is calm and placid, the wise man is tranquil, poised, deep in knowledge. The brimful ocean overflows not, neither do the rivers dry up; similarly the wise man, his heart united with God, remains calm and unchanged amidst the opposites of life. (...) One who is lustful is caught in a trap. (...) Like the bee, gathering honey from different flowers, the wise man accepts the essence of different Scriptures, and sees only the good in all religions. (...) The wise man should never listen to sensual music, but should take warning from the deer, which being enamored of sweet sounds, falls into the snare. The ignorant and greedy man, whose organ of taste is not under control, meets with death like the fish caught on a hook.”

“Where many dwell in one place, there is noise, and quarrelling; even where there are only two people, there may be harmful gossip. Better it is, therefore, that one be solitary and alone, like the bracelet on either arm of the maiden. Seating oneself firmly, controlling the breath, shaking off all lethargy, one should gather the scattered forces of the mind and practice concentration. Steadiness in concentration is attained by repeated practice and by keeping oneself free from attachment. (...) Tranquility comes to a heart which is no longer stirred by desires, as stillness to a fire when no more fuel is added. One with such a concentrated mind rises above the tumult of the subjective as well as of the objective world. He is like the arrow-maker, who while fashioning his arrows is conscious only of his task.”

“As a man thinketh intently, whether through love, or hate, or fear, so does he become.”

“This body, for the sake of whose pleasure and comfort a man takes a wife, builds a home, holds possessions, and painfully accumulates wealth, withers and falls away like a tree. If they remain uncontrolled, the senses determine – as does the possession of many wives – a man’s moral nature. (...) Having achieved human birth, a rare and blessed incarnation, the wise man, leaving vain things to the vain, should strive to know God, and him only, before life passes into death.”

“My wordliness dispelled, the divine light my guide, I roam over the earth free from attachment and egoism, firmly established in Self-knowledge.”

“Take thy refuge in me and perform the duties of life without attachment. Reflect with a purified mind on the evils of attachment. This evanescent and myriad world perceived by the senses is as unfruitful as revery, as empty as a dream. With thy mind fixed on me, engage thyself in selfless activity, which brings freedom. Give up selfish work, for it creates bondage. One devoted to the quest of Truth goes beyond duty. With thy mind steadfast in me, practice the primary virtues, such as doing no injury, truthfulness, non-coveteousness, chastity; form regular habits of cleanliness, study, contentment and, with single-hearted devotion, surrender thyself to me. (...) Be free from envy, and give up all vain, unnecessary talk. Learn to look with an equal eye upon all beings, seeing the one Self in all. Be not attached to thy wife, or thy children, or thy house, or thy possessions. (...) Verily, attachment to the body causes all bondage and misery. Know ye the truth of the Self, and be free.”

“As long as there is consciousness of diversity and not of unity in the Self, a man ignorantly thinks of himself as a separate being, as the doer of actions and experiencer of effects. He remains subject to birth and death, knows happiness and misery, is bound by his own deeds, good or bad.

If a man has accomplished good deeds, he goes after death to higher spheres called the heavens, and there enjoys the effects of such deeds. But after the expiration of their effects he is again thrown back into the mortal world.

When, however, a man has performed evil deeds, his course is downward. He goes helplessly to various darker spheres, and, when returned to earth, enters Tamasika bodies. What mortal can expect eternal happiness through deeds which result in grief alone? Verily does the doer of such deeds remain subject to transmigration.

Actions are the play of the Gunas. Man, uniting himself with the Gunas, is the doer and experiencer. He imagines the one Self as manifold. Verily does he remain bound and dependent so long as he sees not the One but the many. When, however, he sees the one Self in all, he has freed himself from the Gunas. Those who make enjoyment the goal of life come to grief.”

“Grief and delusion, happiness and misery, even the birth and death of a soul – all these things are the effects of Maya. As a dream to a waking mind, which knows it to be a dream, so is the experience of birth and death to the eternal soul.”

“The wise man, who is awakened from this dream of ignorance, even through living in the body, knows himself to be apart from it. The ignorant man, who is still dreaming dreams, identifies himself with the body. (...) the ignorant man, living in the body, which is but the result of his deeds in his previous lives, identifies himself with the deeds of the present life, the deeds which are but the play of the Gunas. And thus does he become bound by his actions.

The wise man, who is free from attachment to the Gunas and their workings, is not, like the ignorant man, bound by deeds. Even though living in the midst of the Gunas, he remains pure and unaffected, like the clear sky above, or the self-luminous sun, or the all-cleansing fire. With doubts dispelled by the pure light of knowledge, he awakes from the dream of the manifold universe and sees the one Self in all beings. Free indeed is he from the limitations of the body, though living within it, if his heart be without attachment and without desire. He remains unaffected even though his body engages in actions and his mind in thoughts.

Truly wise is he who is unstirred by praise or blame, by love or hatred. He is not moved by the opposites of life. Verily does he delight in the blissful Self. Unfruitful indeed is all labour, if one is merely versed in the Scriptures and does not realize and live the Truth. (...) Give up therefore all vain talk; come out of the mire of delusion; find tranquility by fixing a purified mind upon me, the omnipresent Brahman. If, however, thou art unable to keep thy mind steadfast in me, engage thyself in work, without attachment, surrendering the fruits of such labour unto me.”

“My devotee is compassionate towards all beings; he bears enmity towards none; he is forbearing; his only strength is Truth. Free from all impurities, he looks with an equal eye upon all beings, and works for the good of all. His heart is unsullied by desires; self-controlled, sweet-tempered, pure, free from the consciousness of ego, serene, temperate, a master of his mind, having me as his refuge, he meditates on me steadily. Imperturbable, tranquil, patient, having the whole of nature under his control, he seeks not honor for himself, but gives honor to all.

Completely enlightened himself, such a sage can convey the Truth to others. He is friendly and merciful to all beings. He knows good from evil, and by surrendering his actions unto me, he worships me alone.

Those who, knowing my true nature, worship me steadfastly, are the first among my devotees. Worship me in the symbols and images which remind thee of me, and also in the hearts of my devotees, where I am most manifest. Take delight in hearing and reading of my divine incarnations.

Observe the forms and rituals as set forth in the Scriptures, without losing sight of their inner spirit. Take special vows of devotion to me, and be initiated according to the Vedic or other scriptural rites. Offer unto me that which is very dear to thee – which thou holdest most covetable. Infinite are the results of such an offering!

Meditate on me, surrendering thyself to my service. (...) Worship me (...) with an even constancy of vision. In all these abodes worship me, in my benign form, thy chosen ideal; and worship me with a concentrated mind. He who thus worships me through work and meditation lives continuously in me and attains unswerving love for me. O Uddhava, of all the paths to me, who am the goal of the sages, the path of love is the happiest and best!"

"(...) the greatest help is the society of the holy, for by serving the saints and associating with them, one cuts asunder the roots of ignorance and attachment."

"O Uddhava, this whole universe exists in me and is an expression of my divine power. I am the infinite, undifferentiated, immutable Lord, One without a second. This apparent manifold universe is an expression of my power.

The tree of transmigration is ancient, growing upon Brahman as its soul. It is rooted in thirst for life, in innumerable desires. The Gunas are its trunks; the gross elements are its boughs; the senses and the mind are its leaves and twigs. Material objects are its sap; happiness and misery its fruits. Vultures – worldly people – eat the fruit of misery; swans – people with discrimination – eat the fruit of happiness. Though seemingly old and eternal, the tree is unreal as a mirage, and evanescent as a dream. In the light of the one and only Truth, the transcendent Self, it vanishes and is gone."

"The three Gunas – Sattwa, Rajas, and Tamas – belong to the mind, and not to the Self. Rise thou above the Gunas, and know the Self. First, overcome Rajas and Tamas by developing Sattwa, and then rise above Sattwa by Sattwa itself. When Sattwa is developed, a man attains true love for me and steadfast devotion to me. (...) To develop Sattwa, associate only with those who already express Sattwa. Thence will arise devotion, which is purifying; then will follow illumination; and finally will be achieved the highest good – freedom."

"The ignorant man knows not the Self, and has not the peace and tranquility which arise from such knowledge. He identifies himself with his body, mind, and senses, and is overcome by desires of the flesh. As he comes into contact with objects of enjoyment, he dwells on thoughts of pleasure. Dwelling on thoughts of pleasure, he loses the power to discriminate and becomes attached to the senses. Under the sway of strong impulse, the man who is devoid of self-control willfully commits deeds that he knows to be fraught with future misery. But the man of discrimination, even though motivated by desires, at once becomes conscious of the evil that is in them, and does not yield to their influence, but remains unattached. He controls his mind and dwells steadfastly on divine thoughts. Give up lethargy; practice concentration on me regularly: withdraw the mind from everything else, and become absorbed in me."

“(…) the mind is drawn towards objects of sense, and these attach themselves to the mind. How can one, seeking liberation, free himself from the clutches of attachment?

(…) thou art neither the mind nor the sense objects. Thou art ever one with me, thy Self. Give up false identification of thyself with the mind or with the objects which act and react upon one another, and know thy Self as one with me. Give up false ego, for that is the source of all misery.

Even though apparently awake, one is still asleep if one sees multiplicity. Wake up from this dream of ignorance, and see the one Self. The Self alone is real. Thou art the Self, the eternal witness. Drive away the ignorance of attachment by the light of knowledge kindled by pure reason, true discrimination, and direct perception of the Self; and worship me who am seated in the shrine of the heart.

This world today is, tomorrow is not – empty as a dream, shifting like a circle of fire. There is but one consciousness – pure, transcendental – though it appears as multiple in form. Withdraw thy mind from the objective world. Give up thirst for life, and becoming tranquil-minded, be absorbed in the divine bliss. After thou hast experienced the divine bliss, this objective world will no more lead thee into error, for thou wilt know its appearance to be illusory.

The man who has realized his true Self and attained perfection, though his senses may move among objects, is not affected by them, nor does he ever identify himself with body or mind. Having attained Samadhi and having realized the Truth, he no longer attaches the Self to the non-Self.”

“Of all the means for the attainment of the highest good, verily love is the highest: love and devotion that make one forgetful of everything else, love that unites the lover with me. (...) Once that joy is realized, all earthly pleasures fade into nothingness.

To the man who finds delight in me alone, who is self-controlled and even-minded, having no longing in his heart but for me, the whole universe is full of bliss. Neither the position of Brahma nor that of Indra, neither dominion over the whole world, nor occult power, nor even salvation, is desired by the devotee who has surrendered himself unto me and who finds bliss in me.

(...) He alone knows my infinite bliss; and his happiness is unconditional. Even though not yet master of his senses, my devotee is never completely overcome by them; his devotion to me is his particular saving grace. As fire kindled into a blaze burns the faggots to ashes, so, O Uddhava, devotion to me completely consumes all evil.

Neither by Yoga, nor by philosophy, nor by deeds, nor by study, nor by austerity, nor even by renunciation of desires, am I easily attained. Those only who have pure love for me find me easily. I, the Self, dear to the devotee, am attainable by love and devotion. Devotion to me purifies even the lowliest of the low. Without love for me, virtues and learning are unfruitful. He who loves me is made pure;

his heart melts in joy. He rises to transcendental consciousness by the rousing of his higher emotional nature. (...) Blessed are the pure in mind, for unto them is given the wisdom of God.

By thinking of objects of sense, one becomes attached to them. By meditating on me, and dwelling on thoughts of me, one experiences increasing love for me, and at last is merged in me. Let not thy mind run after the things of this world, for they are empty as dreams. Give thy mind to me; devote thyself to me; meditate on me. Avoid promiscuity; avoid even the society of the lustful. No other association causes so much grief and bondage as that with lustful men and women. Learn to love solitude, and, ever alert, think of me without ceasing.”

“(...) practice gathering in the outgoing senses and the mind with great patience and perseverance.”

“Wherever there is power, beauty, fame, prosperity, modesty, sacrifice, concord, fortune, strength, fortitude, or knowledge – there am I manifested. I am revealed in those who are pure of heart.

Therefore control thy speech, control the restlessness of thy mind. Control also the Prana and the senses. And finally, control thyself by the Self. Thus shalt thou overcome the world and give expression to me. As for the monk who has not fully controlled his speech, mind and intellect – his vows, austerities, and charity leak out like water from an unbaked jar.

Therefore, steadfastly devoted to me, gain control over speech, mind and Prana. To him who is endowed with love for me, O Uddhava, belongs the fullness of life.”

“Self-control, meditation, purity, contentment, forbearance, straightforwardness, compassion, truthfulness, devotion to me – these are the characteristics of a Brahmin. Strength, patience, valor, fortitude, liberality, enterprise, steadiness, leadership, devotion to Brahmins – all these qualities belong to the indomitable spirit of a Kshatriya. Faith, charity, service, and also a desire to amass wealth – these are the characteristics of a Vaisya. Service, humility, obedience, and a desire to follow in the footsteps of the great – these are the virtues of a Sudra.”

“A man is called Dvija, or twice-born, when he receives his birth from above – the second birth (...). Then he begins his student life, living in close association with a competent teacher. He must practice self-control, and he must study the Vedas. He should observe strict continence. (...) He must learn to offer his heart’s worship to the divine Self in all beings and to see the one God residing in all.”

“After completing the life of the student, one may enter upon either the family life, the hermit’s life, or the monk’s life.

One wishing to lead the life of a householder should marry a pure girl, who must be younger than himself. Always must he remember that the ideal good is not enjoyment, but the attainment of Knowledge in this life and of everlasting happiness hereafter. As travellers meet by chance on the way, so does a man

meet wife, children, relatives, and friends: let him therefore be in the world and yet separate from it. After living a householder's life, one must enter into the hermit's life, or the life of retirement, preparatory to the life of renunciation. To the man about to renounce the world, the Devas offer many obstructions, hoping that his effort to transcend them and to attain to Brahman will come to naught.

Verily he who speaks noble truths, and gives utterance to the Word of God, observes the vow of silence. Silence is restraint of speech. Calm of spirit is achieved when one engages in action without selfish attachment. Such action results in poise and in perfect control of the body. One who has learned the control of Prana has self-control. One who has not this control, O Uddhava, does not become a monk, though he may wear the garb. A monk has his senses under perfect command. His delight is altogether in the divine Self. He is steady and tranquil, and looks with an equal eye upon all.

His mind purified because of his love for me, the sage should meditate on the divine Self as one with me. In his search for knowledge, he should reflect on the freedom of the Self and also on the cause of his bondage; in the control of this restlessness is freedom. Therefore the sage should intently think upon me and become absorbed in love for me, for thus alone can he acquire self-control. When he turns away from the desire for pleasure, he finds infinite bliss in the Self.

The world of the senses has no absolute reality, for it perishes. Therefore a sage should give up desire for ephemeral enjoyments and live in the world completely unattached. The Self alone is real. The world of the senses is super-imposed upon it. See the one reality, the divine Self, and so liberate yourself from thinking about the world of the senses. He who knows the one reality, beyond the objective world, has true knowledge. He loves me for the sake of love and does not care even for his own salvation. Such a free soul is above all rules of conduct and beyond all orders of life. Though wise, he is childlike. Though subtle, learned, and well-versed in the Scriptures, he wanders about as one who knows nothing. He causes no fear to anyone, and he is fearful of none. If vilified, he does not return the insult, but remains calm. He bears enmity towards none.

The one supreme Self dwelleth in the hearts of all beings. That one existence is seen as many beings, just as the moon appears to be many when reflected in many vessels. The wise man regards the body as only an instrument through the help of which, by meditating on the Truth and knowing the one existence, he may become free. The delusion of many existences is removed from the man who has realized me. He sees the One in many. Selfish attachment to the world of plurality leaves only pain in its wake. Be dispassionate, and, gaining self-control, approach the knower of Truth humbly, and inquire into the Truth that leads to me. A knower of Brahman is indeed one with me. Serve thy teacher with care and devotion.

Religion is not in the garb of a monk, neither in external forms. Control of the passions, a well-balanced mind, discrimination, and renunciation – these make one a knower of Truth. Service unto the teacher is the duty of a student: protection of all living creatures, and sacrifice unto God – these are the duties of

a householder; duties of a hermit consist of practicing austerities and learning discrimination; and the duties of a monk are self-control and doing injury to none. The practice of continence except for the purpose of procreation, the performance of the regular obligations of life – these, with purity, contentment, and kindness to animals, are also the duties of a householder.

The duty of all is to worship me. He who worships me constantly and steadfastly through the performance of his duties, knowing me as the supreme goal – such a one becomes endowed with knowledge and realization, and soon attains to my being. All duties, if accompanied by devotion to me, lead to the supreme good and to eternal liberation.”

“One who has not merely studied the Scriptures but has realized in himself the experience recorded in them, and has known the truth of the Self, sees the universe as illusionary. He surrenders his knowledge, as well as the way to knowledge, unto me. For I am the goal of the wise man, and I am the way. I am his prosperity. I am his heaven. There is nothing dearer to him than I. He who is endowed with knowledge, O Uddhava, and with realization, has attained my supreme abode. I am the eye in all his seeing; thus it is that he knows me. Because he knows me, therefore is he dear to me.

Nothing is there more purifying than knowledge. Neither the practice of austerity, nor resort to places of pilgrimage, nor repetition of mantrams, nor charity, nor any other spiritual discipline, can add to the perfection already attained through knowledge. Therefore, O Uddhava, let thy knowledge be of thy Self, and endowed with knowledge and with realization, worship me lovingly. I am the sacrifice, and I am the Lord of sacrifice. The wise sacrifice unto me in their own selves through the offering of knowledge and of realization, and they attain to perfection, which is in me.

Thou art the Self, illimitable, unchangeable. Birth and death belong to the sheaths of the body, the gross, the subtle, and the causal – which in reality have no existence. Thou art beyond all these; therefore, O Uddhava, shouldst thou know thyself.”

“O Uddhava, I consider him wise who sees the one Self in this manifold universe. There is no absolute existence. On its surface appear the myriad forms of the phenomenal world like bubbles on the ocean. For a while they stay, and then they disappear. The one absolute existence, the abiding reality, remains. The Scriptures, direct experience, authority and inference – these are the four proofs of knowledge. Finding through all these proofs the reality of the one absolute existence, the wise man is no longer attached to transitory things. The fleeting objects of this world become to him visions and dreams. All happiness in the objective world ends in misery. The wise do not seek happiness either here or hereafter, realizing its evanescence.”

“Learn to find joy in my worship. Sing my praises. Being devoted to my service, worship me with thy whole soul. Ennobling also is the service to my devotees. Learn to see me in all beings. Let all thy work be done as service unto me. With thine every word, extol my divine attributes. Free thy mind from all selfish desires, and offer it unto me. Renounce all enjoyments and pleasures; make sacrifices, offer gifts, chant my name, undertake vows, and practice austerities. Do all these things for my sake alone. Thus by surrendering thyself unto me through all thy actions, and remembering me constantly, thou shalt come to love me. When thou hast come to love me, there will be nothing more for thee to achieve. For when the mind is completely surrendered unto me, who am the divine Self within, the heart becomes pure and tranquil, and one attains to Truth, knowledge, dispassion, and divine power. Devoid of these is one whose mind is outgoing, seeking pleasure in objects of sense.

Truth is love. Knowledge is seeing the oneness of the Self with God. Dispassion is non-attachment to objects of sense, and divine power is the control of nature, external and internal. The first requisites for spiritual life are these: doing no injury, truthfulness, honesty, non-attachment, modesty, abstention from wealth, faith in an after-life, continence, silence, patience, forgiveness, fearlessness, physical and mental purity, chanting the name of the Lord, austerity, sacrifice, self-reliance, hospitality, surrendering the self to me, pilgrimages, working for the good of others, and service to the teacher.”

“Calmness is a steady flow of the mind towards God.
Self-restraint is control of the organs of sense.
Patience is bearing the burden of life cheerfully.
Steadiness is overcoming the palate and impulse of sex.
The highest charity is refraining from violence.
Austerity is the giving up of desire.
Valor is the conquest of one’s own self.
To know the Truth is to see the oneness of the Self with God.
Truthfulness is true and agreeable speech as exemplified by the sages.
Purity is non-attachment to work.
Renunciation is overcoming the world.
Virtue is the treasure which men covet.
I, the supreme Lord, am the sacrifice.
The greatest gift is the gift of knowledge.
The greatest strength is the control of Prana.
Fortunate is he who meditates on my divine powers.
The highest profit is in devotion to me.
Wisdom is the removal of false ideas of multiplicity and realizing the unity of the Self.
Modesty is abhorrence of evil deeds.
Excellence of character arises from disregard of worldly considerations.
Happiness is the transcending of both pleasure and pain.
Misery is hankering after pleasures of sense.
Learned is he who discriminates between bondage and freedom.
Ignorant is he who identifies himself with the body.
The right path is that which leads to me.

The wrong path is that which causes restlessness of the mind.
Heaven is the domination of Sattwa in the mind.
Hell is the predominance of Tamas.
The teacher who has realized his oneness with me is the true friend.
He indeed is rich who is rich in virtues.
Poor is he who is discontented.
Mean is he who is not master of his senses.
Godly is he who is not attached to objects of sense.
Divine is he who has overcome both good and evil.”

“The Yogas of love, knowledge, and work have been given by me to men for their highest good. Except through these, there is no way to attain freedom. Of these, the Yoga of knowledge is for those who desire nothing; for they, knowing every desire to be fraught with evil, have renounced work. Those who still have desires, and who are attached to work, must follow the Yoga of work. The Yoga of love is successfully followed by those blessed mortals who take delight in me and in my Word.

Work one must, until the heart has become tranquil and free from desires. Work must be performed until one has come to love me and to take delight in my Word. By doing one’s duties for the sake of duty and performing them as service unto me, having no selfish end in view, one becomes free from both the good and evil effects of work. The Yoga of work frees the mind from all evil tendencies and purifies the heart. In the pure heart arise true wisdom and true love for me.

Blessed is human birth; even the dwellers in heaven desire this birth; for true wisdom and pure love may be attained only by man. Seek not for life on earth or in heaven. Thirst for life is delusion. Knowing life to be transitory, wake up from this dream of ignorance and strive to attain knowledge and freedom before death shall claim thee. The purpose of this mortal life is to reach the shore of immortality by conquering both life and death. Seeing that the tree on which it has built its nest is being felled by cruel hands, the bird gives up all attachment, flies away from its nest, and seeks elsewhere its well-being. Similarly, knowing that the tree of mortal existence is cut short by time, with its rotation of days and nights, the wise man gives up the thirst for life and realizes the supreme Lord. Thus does he free himself from the bondage of Karma and so find peace. Rare indeed is human birth. The human body is like a boat, the first and foremost use of which is to carry us across the ocean of life and death to the shore of immortality. The Guru is the skillful helmsman; divine grace is the favorable wind. If with such means as these man does not strive to cross the ocean of life and death, he is indeed spiritually dead.

When the Yogi, seeing evil in all human undertakings, frees himself from attachment and worldly desires, he should with his senses under perfect control, practice holding his mind steady in meditation on the Atman, the divine Self. If the mind wanders restlessly while he is practicing meditation, he should take still firmer hold on it and patiently try to control its vagaries. He must never lose sight of the course of the mind, but watch the thoughts that pass through it. With the Prana and the senses under control, and with purified intelligence, let him

bring the mind under subjection. The control of the mind is said to be the highest Yoga; it is like the control of an unruly horse which must be made to obey its rider.

Attach discrimination and consider the universe as ephemeral. Reflect how all beings and things are subject to birth, growth, decay, and death – how fleeting are all. Having reflected thus, leave vain things to the vain, and gain tranquility of mind. The man whose mind is tranquil, and who is unattached to the world, meditates on the Atman as taught by the Guru, and becomes free from false ego. Union with God, the Soul of all souls, is the end to be sought. Meditate on him either through the path of Yoga, which teaches self-control and concentration, or through the path of philosophy and discrimination, or through the path of worship and meditation. Besides these, there is no way. If the Yogi, being deluded, makes mistakes in life, he should burn away his sins and impurities by prayer and meditation. This Yoga of prayer and meditation is the only way of atonement.

If a man has acquired faith, takes delight in contemplation of me, is indifferent to work, and yet, though knowing their vanity, fails to give up all desires – let him with complete devotion continue to worship me with a cheerful heart. Though he may find it necessary to satisfy his desires, which he is unable for the time to give up, let him all the while ponder on the emptiness of such gratification and know it to be fraught with evil consequences. One who thus worships me steadfastly with devotion soon attains purity of heart and finds me dwelling within. When he realizes me, the Self of all, the knots of his heart are loosened, all doubts cease, and he is free from the bondage of Karma. For the Yogi who loves me and whose heart is one with mine, there remains nothing to be attained.

Whatever is acquired through work, austerity, knowledge, detachment, Yoga or charity, or through any other means of discipline, can be attained easily by my disciple through love of me and devotion to me. Heavenly enjoyment, liberation, my dwelling place – all are within his easy reach, should he care to have them. But of such nature are the great sages, those who are poised and who are devoted to me and love me for love's sake, that even though I offer salvation to them, they do not desire it. Desirelessness is said to be the highest good. Blessed therefore is he who has no desire. Good and evil karmas bind not the great souls who are poised, who are steadfastly devoted to me, and who have realized the Self by reaching beyond the plane of mind and intellect."

"Those who do not follow the Yogas of love, knowledge, or work, as taught by me, but pursue instead the path of the worldly and seek to gratify their selfish desires through their restless senses – verily do those tread the round of birth and death. One must be pure in heart to enter into the life of spirit and follow the Yogas. To achieve purity of heart one must observe cleanliness, practice austerities, be compassionate towards all beings, and perform the appropriate duties of life. Work becomes consecrated and purifying when it is done as service unto me. Detach yourself from the objects of desire. Abstain from worldly pleasures that you may thus free yourself from the entanglement of the senses.

This is the righteous conduct that leads one to the highest good, and frees man from grief, infatuation and fear.

By attributing worth to tangible objects, man becomes attracted to them; attraction to them brings desire for them: desire leads to competition and dispute amongst men. These rouse violent anger, and the result is delusion. Delusion completely overcomes man's sense of right and wrong. O noble soul, when a man loses the sense of right and wrong, he lives in vain. For he lives steeped in dense darkness and misses the purpose of life. Engrossed in things of the world, knowing neither himself nor the supreme Self, he becomes an automaton and knows not what he does. Verily is the universe come out of me, and I dwell in the hearts of all beings. But deluded souls, who are steeped in worldliness and seek only to gratify their senses, know me not. Blinded are they by the fog of ignorance."

"(...) All doubts vanish when one gains self-control and attains tranquility by realizing the heart of Truth. (...) Doubt is ignorance, and it never ceases for men who turn their faces away from God and who never meditate on me, the Atman. The Atman is the indwelling Self in man, the reality in him. Not conscious of this Self within him, he identifies himself with his mind and senses, and so treads the round of birth and death, going from one sphere to the other.

At the moment of death the sum of all the experiences of life on earth comes to the surface of the mind – for in the mind are stored all impressions of past deeds – and the dying man then becomes absorbed in these experiences. Then comes complete loss of memory. Next there arises before man's mind the vision of his life to come, a vision regulated by his impressions of his past deeds; and he no longer recollects his life on earth. This complete forgetfulness of his past identity is death. His complete acceptance of another state and identification with a new body is said to be his birth. He no longer remembers his past life, and, though he has existed before, he considers himself newly born.

Like the flame of a lamp on the current of a river, the bodies of creatures, with the imperceptible passing of time, are in constant motion. Hence they are in a sense continually born and continually dying. Is the flame of the lamp one and the same now as before? Is the current of water one and the same always? Is man, if identified with the body, the same man today that he was yesterday? Verily is there neither birth nor death to the real man; he is immortal. All else is delusion. Conception, embryonic state, birth, childhood, boyhood, youth, middle age, and death – these are different states of the body and affect not the real man. But man, because of his attachment to the Gunas, identifies himself ignorantly with these desirable or undesirable states, which belong of a surety to the body and not to the Self. A few, however, who are wise, who have attained knowledge, give up this identification and find eternal life.

The Atman is the eternal witness, distinct from the body – as distinct as is the observer from the plant he watches shoot up from a seed, blossom into maturity, and die. The ignorant man fails to know and experience the Self as distinct from Prakriti, and deluded by his attachment to the Gunas of Prakriti goes from birth

to death, from death to birth. His next birth is regulated by his deeds of the present life – the deeds which make up his character. If his character is dominated by Sattwa, he achieves a higher birth, that of a Deva or of a Sage; if by Rajas, he is returned to earth as an Asura or as a man; and if by Tamas, he is born from the lower wombs.

The Gunas belong to the mind. The Atman, though birthless and deathless, appears to be influenced by the Gunas and is seemingly born or meets apparently with death; just as trees reflected on a stream of water seem to be moving with the stream, or as when the body whirls, the ground too appears to be whirling. Indeed, birth and death and all the experiences of life are to the Atman the experiences of a prolonged dream. Miseries, though belonging to the world of dreams, are of a certainty painful, and do not vanish until we cease our dreaming. Nor does this dream of life come to an end for him whose thoughts are engrossed in transitory, sensuous things. Therefore, O Uddhava, control the outgoing senses. Restrain thyself. Learn to meditate upon the Atman. When thou knowest thyself one with God, this dream will cease. If thou dost desire the highest good, thou must have poise. Maintain thy equanimity even if placed in dire extremities. Let not thy peace be disturbed even if thou art ridiculed or ill-spoken of by others. Never return hatred for hatred, nor injury for injury. Desiring thy highest good, thou must strive to free thyself from evil and ignorance.”

“The strength and energy that are wasted by the ignorant in search of vain and unrewarding wealth will lead, if wisely directed, to the door of freedom.”

“Even the Yogis know the mind to be a terrible god, stronger than the strongest. He, therefore, who can bring the mind under subjection is indeed the god of gods.”

“(…) thy sense of happiness and misery is due to a false identification of thy Self with the body, which alone is subject to changes. The Self is the real Self in all. With whom shouldst thou be angry for causing pain if accidentally thou dost bite thy tongue with thy teeth? If thou dost think the gods are causing suffering, reflect that thou art not concerned with any suffering, for thou art the Atman, the changeless spirit. All changes pertain to the senses, which alone are affected. With whom shouldst thou be angry if in thine own body one limb strikes another limb? If the Atman is regarded as the cause of happiness and misery, then no blame is attached to anyone, for the Atman, in that case, must be expressing his own inherent nature. But the Atman, which is existence, knowledge, and bliss, can have no other inherent nature or attribute. If there appear to be such, it is illusory. Hence there is neither pleasure nor pain. With whom, then, should one be angry?”

“The Atman is not the doer, for the Atman is self sufficient. Therefore deeds, the supposed cause of pleasure and pain, can never affect the Atman. With whom, then, should one be angry? (...) Verily, in the Atman, there is no relativity, no pleasure or pain, and indeed no opposites of any kind. Nor can the Atman, which is beyond the Gunas, be affected in any way by any cause whatsoever. It is the

apparent self, the ego, which conjures up relative existence. The illumined soul is fearless, for he is untouched by the changes of mind and matter. So must I practice devotion to the supreme Self, the refuge of the great sages of old. Verily shall I cross the limitless wilderness of ignorance by worshipping the Feet of the Lord of Love.”

“(…) those who are entirely devoted to me transcend all spheres, and come at once to my being.”

“One who has poise and self-control in a preponderant degree is endowed with Sattwa. He who is dominated by lust and selfish desire is influenced by Rajas. He who is given over to anger, greed, inertia, fear, and other evil passions, is governed by Tamas. When a man worships me with devotion through works, without any selfish motive, he is of Sattwika temperament. When one worships me through works for some self-gratification, he is of Rajasika temperament. And when one worships me desiring injury to others, he is of Tamasika temperament. The Gunas – Sattwa, Rajas, and Tamas – belong to the Jiva, the individual soul, and affect not me, the true Self. They arise from the mind, and in the world of living beings the individuals who are attached to them become bound.

When Sattwa, which is pure and tranquil and which has power to illumine, overcomes the other two Gunas, then a man becomes endowed with happiness, virtue, and knowledge. When Rajas, which leads man to action, which rouses attachment, and causes the vision of multiplicity, overcomes Tamas and Sattwa, then a man becomes active, finds wealth and fame, and suffers misery. When Tamas, which is characterized by inertia, and which casts a veil of ignorance over one’s mind and makes one lose the power of discrimination, overcomes Rajas and Sattwa, then man becomes stricken with grief and delusion; he lives in a dream of hope; he becomes cruel; he falls asleep spiritually.

A cheerful heart, subdued passions, a calm body, a mind unattached – know these to be the effects of Sattwa. Sattwa is the gateway to the realization of my being. A restless heart, unsubdued passions, a body frenzied with desire for action, and a mind unquiet – know these to be the effects of Rajas. A listless, stultified heart, a mind ignorant and dull, a body dejected and miserable – know these to be the effects of Tamas. When Sattwa predominates, there is great illumination; when Rajas predominates, there is intense activity; and when Tamas predominates, there is unrelieved dullness. Sattwa may be compared to the state of wakefulness, Rajas to dream, and Tamas to sleep. The Turiya – transcendental consciousness – persists in all three, and, since it is identical with the Self, is beyond them.

(…) Complete knowledge of me, the divine Self, is beyond the Gunas. (...) to live in me is beyond the Gunas. (...) A man freed from the ego, freed from the bonds of the Gunas, freed thus from the limitations of the mind, finds fullness of life in me, the Brahman, the all-pervading existence.”

“Verily, having obtained human birth, which reflects my image, and having surrendered himself in love to me, a man ascends in his own being to me, the all-blissful, universal Self. As the light of knowledge shines more and more steadily, a man becomes free from the false idea of individuality – the ego. Though he lives amidst Gunas in this objective world – which is Maya, an appearance – he does not become attached to the objects of the Gunas, things of the senses. Absolute freedom is his. His heart is ever united with me. He is tranquil, and looks with an equal eye upon all. He has attachment to nothing, nor has he any ego; by going beyond the pairs of opposites, he has attained peace. His conversation is of me; listening to it, others become pure. For, hearing of me, they acquire faith and become devoted to me. What more remains to be achieved by one who has learned to love me, who am Brahman – who am bliss and knowledge absolute, the repository of all blessed qualities?

Such a man is like a blazing fire, dispelling the gloom of darkness and burning the impurities of those about him. He who has realized Brahman is the supreme refuge of all. He is like a strong boat wherewith mortals may cross to immortality. As food sustains life – as I, the Soul of all souls, am the refuge of the afflicted – and as virtue alone is treasure in the world to come – so is a free soul the refuge of those who seek release from birth and death. The sun illumines earth and sky, but the saint, kindling the fire of divine wisdom, lights up the heart. He is the true friend of man. He is the Atman. He is my very Self.”

“He who praises or dispraises the character and actions of others has his heart set on the unreal, and therefore quickly falls away from the perfect spiritual state, wherein one sees God in all.

(...) The finite world has no absolute reality. How, therefore, within its bounds, can there be any absolute good or any absolute evil? Whatever is uttered by the tongue or conceived by the mind has no final reality. He who realizes the Lord God, the Atman, the one existence, the Self of one universe, neither praises nor dispraises any man. Like the sun shining impartially upon all things, he looks with an equal eye upon all beings. He moves about in the world a free soul, released from all attachment.”

“The transcendental existence alone is real.”

“To the man of realization, who has fully known my being, it is indifferent whether the senses – made up of the Gunas – are indrawn or turned without. What matters it to the sun whether the clouds gather together or are dispersed?

As ether remains unaffected by the changing seasons, so the invariable, indestructible Self, which is separate from the ego, remains untouched by the working of Sattwa, Rajas and Tamas. But man, identifying himself with the Gunas, treads the round of birth and death.

Contact with the things of this world, which are the creation of Maya, should be avoided until attachment, which is a stain on the mind, has been removed through devotion to me.

As a malady, if not treated properly, comes back again and again to trouble a man, so attachment and tendencies formed in the mind by past habits, if not wiped out completely, torment a Yogin by their recurrence as he comes into contact with the objective world.”

“In ignorance alone, before one finds illumination, the diversified deeds, which are the workings of the Gunas, seem to attach themselves to the Self. With the dawn of knowledge they clear away.”

“One should desire health and strength only as a means of serving me and attaining to my being. The Yogin who practices this Yoga, surrendering himself unto me and having no other desire but me, is thwarted by nothing. His is a bliss that fades not away.”

“With thy heart tranquil, keep me in constant remembrance while performing thy duties as service unto me; surrender thyself to me heart and soul, and thou shalt find joy in following my path. Live in the society of holymen, my devotees, and imitate their conduct. With thy heart purified, see me, the all-pervading Atman, in thyself and in the hearts of all other beings.

O noble soul, open thy divine sight and regard and honor all beings as myself. Wise is he who looks with an equal eye upon all beings, seeing the one indwelling God in the hearts of all. He who meditates on my divine nature as present in every man becomes free from rivalry, from jealousy, from hatred, and from the consciousness of ego.

One who has realized Brahman sees Brahman everywhere and in all. To look upon all beings as myself, and to shape one’s conduct towards them accordingly, in thought, word and deed – that is the best method of worship. Such is the wisdom of the wise, and the insight of the intelligent by which in this very birth – this illusory and fleeting existence – one may reach even to me, the real and the eternal.”

“For him who has truly known Brahman, there is nothing to learn. He who has quenched his thirst with nectar craves no other drink. When a man relinquishing all attachment, surrenders himself to me, he realizes his oneness with me and attains to immortality. (...) He who but tastes with genuine faith and love this nectar of knowledge which was bestowed on the devoted Uddhava by Sri Krishna, whose Feet the masters of Yoga worship, frees himself and the world with him.”

Vasistha's Yoga

“Verily, birds are able to fly with their two wings; even so, both work and knowledge together lead to the supreme goal of liberation. Not indeed work alone nor indeed knowledge alone can lead to liberation; but both of them together form the means to liberation.”

“This world-appearance is a confusion, even as the blueness of the sky is an optical illusion. I think it is better not to let the mind dwell on it, but to ignore it. Neither freedom from sorrow nor realization of one's real nature is possible as long as the conviction does not arise in one that the world-appearance is unreal. And this conviction arises when one studies the scriptures with diligence. It is then that one arrives at the firm conviction that the objective world is a confusion of the real with the unreal. If one does not thus study this scripture, true knowledge does not arise in him even in millions of years.

Moksa or liberation is the total abandonment of all vasana or mental conditioning, without the least reserve. Mental conditioning is of two types – the pure and the impure. The impure is the cause of birth; the pure liberates one from birth. The impure is of the nature of nescience and ego-sense; these are the seeds, as it were, for the tree of re-birth. On the other hand, when these seeds are abandoned, the mental conditioning that merely sustains the body, is of a pure nature. Such mental conditioning exists even in those who have been liberated while living; it does not lead to re-birth as it is sustained only by past momentum and not by present motivation.”

“One should free oneself from likes and dislikes and engage oneself in righteous self-effort and reach the supreme truth, knowing that self-effort alone is another name for divine will. We only ridicule the fatalist. That alone is self-effort which springs from right understanding which manifests in one's heart which has been exposed to the teachings of the scriptures and the conduct of the holy ones.

O Rama, one should, with a body free from illness and mind free from distress, pursue self-knowledge so that he is not born again here. Such self-effort has a threefold root, and therefore threefold fruit – an inner awakening in the intelligence, a decision in the mind, and the physical action.

(...) the wise seeker knows: the fruit of my endeavors will be commensurate with the intensity of my self-effort, and neither fate nor a god can ordain it otherwise.”

“In the mind of man are numerous latent tendencies, and these tendencies give rise to various actions – physical, verbal and mental. Surely, one's actions are in strict accordance with these tendencies; it cannot be otherwise. Such is the course of action: action is non-different from the most potent among latent tendencies, and these tendencies are non-different from the mind, and the man is non-different from the mind.

(...) Rama, the tendencies brought forward from past incarnations are of two kinds – pure and impure. The pure ones lead you towards liberation, and the impure ones invite trouble. You are indeed consciousness itself, not inert physical matter. You are not impelled to action by anything other than yourself. Hence you are free to strengthen the pure latent tendencies in preference to the impure ones. The impure ones have to be abandoned gradually and the mind turned away from them little by little, lest there should be violent reaction. By encouraging the good tendencies to act repeatedly, strengthen them. The impure ones will weaken by disuse. You will soon become absorbed in the expression of the good tendencies, in good actions. When thus you have overcome the force of the evil tendencies, then you will have to abandon even the good ones. You will then experience the supreme truth with the intelligence that rises from the good tendencies.”

“As long as the highest wisdom does not dawn in the heart, the person revolves in this wheel of birth and death.”

“Rama, there are four gate-keepers at the entrance to the Realm of Freedom (Moksha). They are self-control, spirit of enquiry, contentment, and good company. The wise seeker should diligently cultivate the friendship of these.”

“(…) not until the supreme being is realized will the dreadful miseries of birth and death come to an end. If this deadly serpent known as ignorant life is not overcome here and now, it gives rise to interminable suffering not only in this but in countless lifetimes to come. One cannot ignore this suffering, but one should overcome it by means of the wisdom that I shall impart to you.”

“(…) one should apply oneself constantly to self-knowledge – this alone is one’s duty.”

“In order to cross this formidable ocean of samsara (repetitive history), one should resort to that which is eternal and unchanging. He alone is the best among men, O Rama, whose mind rests in the eternal and is, therefore, fully self-controlled and at peace. He sees that pleasure and pain chase and cancel each other; and in that wisdom, there is self-control and peace. He who does not see this sleeps in a burning house.”

“The eternal is not attained by rites and rituals, by pilgrimages nor by wealth; it is to be attained only by conquest of one’s mind, by the cultivation of wisdom.”

“When the mind is at peace, pure, tranquil, free from delusion or hallucination, untangled and free from cravings, it does not long for anything, nor does it reject anything. This is self-control or conquest of mind – one of the four gate-keepers to liberation.

(...) He who even while hearing, touching, seeing, smelling and tasting what is regarded as pleasant and unpleasant, is neither elated nor depressed – he is self-controlled. He who looks upon all beings with equal vision, having brought under control the sensations of pleasure and pain, is self-controlled. He who, though

living amongst all, is unaffected by them, neither feels elated nor hates, even as one is during sleep – he is self-controlled.”

“Enquiry (the second gate-keeper to liberation) should be undertaken by an intelligence that has been purified by a close study of the scripture, and this enquiry should be unbroken. By such enquiry, the intelligence becomes keen and is able to realize the supreme; hence enquiry alone is the best remedy for the long-lasting illness known as samsara.

(...) They in whom the spirit of enquiry is ever awake illumine the world, enlighten all who come into contact with them, dispel the ghosts created by an ignorant mind, and realize the falsity of sense-pleasures and their objects. O Rama, in the light of enquiry there is realization of the eternal and unchanging reality; this is the supreme. With it, one does not long for any other gain nor does one spurn anything. He is free from delusion, attachment; he is not inactive nor does he get drowned in action; he lives and functions in this world and at the end of a natural life-span he reaches the blissful state of total freedom.”

“Contentment is another gate-keeper to liberation. He who has quaffed the nectar of contentment does not relish craving for sense-pleasures; no delight in this world is as sweet as contentment which destroys all sins.

What is contentment? To renounce all craving for what is not obtained unsought, and to be satisfied with what comes unsought, without being elated or depressed even by them – this is contentment. As long as one is not satisfied in the self, he will be subjected to sorrow. With the rise of contentment, the purity of one’s heart blooms. The contented man who possesses nothing owns the world.”

“Satsanga (company of the wise, holy and enlightened persons) is yet another gate-keeper to liberation. Satsanga enlarges one’s intelligence, destroys one’s ignorance and one’s psychological distress. Whatever be the cost, however difficult it may be, whatever obstacles may stand in its way, satsanga should never be neglected. For, satsanga alone is one’s light on the path of life. Satsanga is indeed superior to all other forms of religious practice like charity, austerity, pilgrimage and the performance of religious rites.”

“These four – contentment, satsanga (company of wise men), the spirit of enquiry, and self-control – are the four surest means by which they who are drowning in this ocean of samsara (repetitive history) can be saved. (...) The highest wisdom will seek you of its own accord. Until you tame the wild elephant of your mind with the help of these noble qualities, you cannot have progress towards the supreme.”

“Study and understanding of the scriptures with the help of illustrations and of a qualified teacher are necessary only till one realizes the truth. Again, such study should continue till the truth is realized; one should not stop short of complete enlightenment.”

“The wrong notion that this world is real has become deep rooted on account of persistent wrong thinking. However, it can be removed that very day on which you resort to the company of holy men and to the study of the holy scripture.”

“He who, while living an apparently normal life, experiences the whole world as emptiness, is a Jivanmukta. He is awake but enjoys the calmness of deep sleep; he is unaffected in the least by pleasure and pain. He is awake in deep sleep; but he is never awake to this world. His wisdom is unclouded by latent tendencies. He appears to be subject to likes, dislikes and fear; but in fact he is as free as the space. He is free from egotism and volition; and his intelligence is unattached whether in action or in inaction. None is afraid of him; he is afraid of none. He becomes a Videhamukta when, in due time, the body is dropped.

The Videhamukta is, yet is not, is not ‘I’ or the ‘other’. He is the sun that shines, Visnu that protects all, Rudra that destroys all, Brahma that creates; he is space, the earth, water and fire. He is in fact cosmic consciousness – that which is the very essence in all beings. All that which is in the past, present and future – all indeed is he and he alone.

(...) What is known as liberation, O Rama, is indeed the absolute itself, which alone is. That which is perceived here as ‘I’, ‘you’ etc., only seems to be, for it has never been created.”

“When the notion of self is destroyed by the withdrawal of the fuel of ideas from the mind, that which is, is the infinite.”

“By the apprehension of the perceived or the knowable, consciousness becomes jiva (the living soul) and is apparently involved in repetitive history (samsara). When the false notion of a knowable apart from the knower (consciousness) ceases, it regains its equilibrium.”

“When the notion of an external knowable has been removed, self-knowledge arises; and when in it there is the notion of inertia or ignorance, the state of deep sleep has come to it. Hence, since consciousness alone exists at all times, it may be said that space exists and does not exist, the world exists and does not exist.”

“Whatever form the energy of the living being takes within itself, that alone comes to fruition in course of time. (...) You may consider it the fruit of your austerity or worship of the deity; but it is consciousness alone that bestows the fruit upon you – even as the fruit that seems to fall from the sky really falls from the tree.

(...) Being the consciousness that dwells in the understanding of every person, I bestow upon that person that which he seeks. Whatever it be that a person asks of me, I bestow upon him that fruit.

(...) This is a well-known truth: whatever be one's consciousness, that one is. Things (objects or substances) come into being on account of one's fancy (thought or idea); and one's fancy also arises from the things. Poison turns into nectar through one's fancy (or faith); even so, an unreal object or substance becomes real when such intense faith is present."

"(...) This fanciful conviction that the unreal is real is deep-rooted by repeated imagination. Even without destroying it, one can move from one ethereal body to another, just as in a dream one can take up one form after another without abandoning the previous one. (...) The ethereal body alone is: by persistent fancy, it appears to be linked to a physical body."

"Whatever one thinks within oneself in his own intelligence, that alone is experienced by him. (...) The object is experienced by one strictly in accordance with one's inner feeling. (...) to the sage whose consciousness has overcome limitations, there is neither day or night."

"A man is pulled in two different directions: towards the realization of Brahman the absolute, and towards the ignorant acceptance of the reality of the world. That which he strives to realize with great intensity wins! Once he overcomes ignorance, the deluded vision of the unreal is forever dispelled. (...) Only the infinite consciousness of Brahman exists. (...) No creation takes place in the supreme being or the infinite consciousness; and the infinite consciousness is not involved in the creation."

"One can say that this world-appearance is real only so far as it is the manifestation of consciousness and because of direct experience; and it is unreal when it is grasped with the mind and the sense-organs. (...) As and when one turns away from the notions of 'I' and the 'world', one is liberated: the notion of 'I am this' is the sole bondage here. They who know the infinite consciousness as the nameless, formless substratum of the universe, gain victory over samsara (repetitive history)."

"If one remains idle, (...) he soon discovers that his life departs – for life is action."

"In the mirror of infinite consciousness, countless reflections are seen, which constitute the appearance of the world. These are the jivas. Jiva is like unto just a little agitation on the surface of the ocean of Brahman; or just a little movement of the flame of a candle in a windowless room. When, in that slight agitation, the infinitude of the infinite consciousness is veiled, limitation of consciousness appears to arise. This too is inherent in that infinite consciousness. And that limitation of consciousness is known as the jiva.

Just as when a spark from a flame comes into contact with flammable substance, it bursts into an independent flame, even so this limitation of consciousness, when it is fed by latent tendencies and memories, condenses into egotism – 'I'-ness. This I-ness is not a solid reality; but the jiva sees it as real, like the blueness of the sky. When the egotism begins to entertain its own notions, it gives rise to

the mind-stuff, the concept of an independent and separate jiva, mind, maya or cosmic illusion, cosmic nature, etc.”

“Creation (of the mind) is but agitation in consciousness; and the world exists in mind! It seems to exist because of imperfect vision, imperfect understanding. It is really not more than a long dream. If this is understood, then all duality will come to an end, and Brahma, jiva, mind, maya, doer, action, and the world will all be seen as synonymous with the one non-dual infinite consciousness.”

“When one is firmly established in the oneness of the infinite consciousness, whether he is quiet or actively engaged in work, then he is considered to be at peace with himself. When one is thus established in the supreme state, it is also known as the state of non-self or the state of knowledge of the void or emptiness.

(...) To rid oneself of the disease of this samsara or world-appearance, there is no remedy but wisdom or self-knowledge. Knowledge alone is the cure for the wrong perception of a snake in the rope. When there is such knowledge, then there is no craving in the mind for sense-pleasure which aggravates the ignorance. Hence, if there is craving, do not fulfill it: what difficulty is there in this?

When the mind entertains notions of objects, there is agitation or movement in the mind; and when there are no objects or ideas, then there is no movement of thought in the mind. When there is movement, the world appears to be; when there is no movement, there is cessation of world-appearance. The movement of thought itself is called jiva, cause and action; that is the seed for world-appearance. Then follows the creation of the body.

On account of various causes, there is this movement of thought; someone is freed from this in one life-time, and someone else is freed in a thousand births. When there is movement of thought, one does not see the truth; and then there is the feeling of ‘I am’, ‘this is mine’ etc.”

“Whatever the mind thinks of, that alone it sees.”

“The mind that is heading towards calamity first creates delusion and wickedness; and these themselves later expand into misfortune and sorrow.”

“The light of self-knowledge alone illumines all experiences. It shines by its own light. What is the light by which one ‘sees’ (knows), if all the lights in the world from the sun onwards become inert? Only the inner light. This inner light appears to be outside and to illumine external objects. The other sources of light are indeed non-different from the darkness of ignorance and only appear to shine; though there is no essential difference between fog and cloud (both of which veil objects), it is often seen that fog seems to radiate light, while cloud seems to obscure it. The inner light of consciousness shines forever within and without, day and night; mysteriously, it illumines the effects of ignorance without removing the darkness of ignorance. Just as the ever-luminous sun

reveals its real nature with the help of night and day, even so the light of the self reveals its real nature by revealing both consciousness and ignorance.”

“When the truth is known, all descriptions cease and silence alone remains.”

“(…) One beholds with physical eyes only such objects as have been created by him in his own mind – naught else. (…) A person is made of whatever is firmly established as the truth of his being in his own mind; that he is, naught else.”

“Mental and physical illness, as well as curses and ‘evil eye’, do not touch the mind that is devoted to the self, any more than a lotus flower can split a rock into two by falling on it. Hence, one should endeavor with the mind to make the mind take to the pure path, with the self to make the self tread the path of purity. Whatever the mind contemplates, that instantly materializes. By intense contemplation, it can bring about radical change within itself, to heal itself of the defective vision in which illusions were perceived as truth. It makes the man who is sitting in moonlight experience burning heat; and it makes one who is in burning sun experience cool comfort!”

“Whatever the mind thinks of, the organs of action strive to materialize.”

“When, thus veiled by nescience, the same consciousness views diversity in an agitated state and identifies objects as such, it is known as mind. That itself, when it is firmly established in the conviction of a certain perception, is known as intellect (or intelligence). When it ignorantly and foolishly identifies itself as an existent separate individual, it is known as egotism. When it abandons consistent enquiry, allowing itself to play with countless thoughts coming and going, it is known as individualized consciousness (or mind-stuff).

Whereas pure movement in consciousness is karma or action without an independent doer, when it pursues the fruition of such action, it is known as karma (action). When it entertains the notion ‘I have seen this before’ in relation to something either seen or unseen, it is known as memory. When the effects of past enjoyments continue to remain in the field of consciousness though the effects themselves are unseen, it is known as latent tendency (or potentiality). When it is conscious of the truth that the vision of division is the product of ignorance, it is known as knowledge. On the other hand, when it moves in the wrong direction, towards greater self-forgetfulness and deeper involvement in false fancies, it is known as impurity. When it entertains the indweller with sensations, it is known as the senses (indriya). When it remains unmanifest in the cosmic being, it is known as nature. When it creates confusion between reality and appearance, it is known as maya (illusion). When it thinks, ‘I am bound’, there is bondage; when it thinks ‘I am free’, there is freedom.

(…) Such being the truth, what is the use of examining all these external appearances? It is mind alone that is the proper factor for us to examine. For when we enquire into the nature of the mind, all the created objects or all appearances are seen to be its creations; only the infinite consciousness remains as uncreated by the mind.”

“O Rama, whatever might have been the origin of the mind and whatever it might be, one should constantly direct it towards liberation through self-effort. The pure mind is free from latent tendencies, and therefore it attains self-knowledge. Since the entire universe is within the mind, the notions of bondage and liberation are also within it.”

“Behold the play of ignorance! which makes one hurt oneself out of one’s own volition; and which makes one run hither and thither in meaningless panic. Though the light of self-knowledge shines in every heart, yet one wanders in this world driven by one’s own latent desires. And, the mind itself intensifies this sorrow and goads one to go round in circles. By its own whims and fancies, thoughts and hopes, it binds itself. When it is visited by sorrow, it despairs and becomes restless.

When one who gains wisdom preserves it for a long time and persists in the practice of enquiry, he does not experience sorrow. An uncontrolled mind is the source of sorrow; when it is thoroughly understood, the sorrow vanishes like mist at sunrise.

(...) The individualized consciousness (the mind) has risen in the supreme being, O Rama; it is both different and non-different from the infinite consciousness, even as a wave is different and non-different from the ocean. To the enlightened, the mind is the absolute Brahman and naught else. To the unenlightened, the mind is the cause of repetitive history (samsara). When dualistic concepts are used by us, O Rama, it is only to facilitate instruction; the division is not real.

The absolute Brahman is omnipotent; and there is nothing which is outside of it. It is his own power or energy that pervades all things. In embodied beings, it is the cit-sakti (the power of consciousness or intelligence). It is motion in air, stability in earth, void in space, and it is the power of self-consciousness (‘I am’) in created beings. Yet all this is nothing but the power of absolute Brahman. It is the power of disintegration, the power that causes elation in the joyous; in the warrior it is valour; it is the power that triggers creation, and the same power brings about the dissolution of the universe.

The jiva is at the junction of consciousness and matter; and because it is a reflection of the absolute Brahman, it is said to be in Brahman. See the entire universe and also the ‘I’ as the absolute Brahman, for the self (which is Brahman) is omnipresent. When that self thinks, it is known as mind. It is nothing but the power of the absolute Brahman which is non-different from Brahman: in it, all these arbitrary divisions into ‘I’ and ‘this’ are but apparent reflections. The very reality of the mind is Brahman alone.

Here and there, now and then, this power of Brahman makes manifest one or the other of its powers. But all this manifestation is but the apparent reflection of the power of Brahman, and not a real creation. Thus creation, transformation, existence and destruction, are all brought about by Brahman in Brahman: it is nothing but Brahman. The instruments of action, action and the doer, birth and death and existence – all this is Brahman. Nothing else is, even in imagination.

Delusion, craving, greed and attachment are non-existent; how can they exist when there is no duality? When bondage is non-existent, surely liberation is false, too.

(...) How can these be reconciled? (...) O Rama, the mind, in a state of ignorance, imagines bondage. The bondage exists only in that state of ignorance. Just as the dream-objects vanish when the dreamer wakes up, all these hallucinations known as bondage and liberation do not exist in the eyes of the enlightened.”

“The self is not destroyed when the body falls. Even the mind does not cease to be until it is burnt in the fire of self-knowledge; not to mention the self.

Death is but the veiling by time and space of the ever-present self. Only foolish people fear death.

Abandon your latent tendencies even as a bird wishing to fly into the sky breaks out of its shell. Born of ignorance, these tendencies are hard to destroy, and they give birth to endless sorrow. It is this ignorant self-limiting tendency of the mind that views the infinite as the finite. However, even as sun dispels mist, enquiry into the nature of the self dispels this ignorant self-limiting tendency. In fact, the very desire to undertake this enquiry is able to bring about a change. Austerities and such other practices are of no use in this. When the mind is purified of its past by the arising of wisdom, it abandons its previous tendencies. The mind seeks the self only in order to dissolve itself in the self. This indeed is the very nature of the mind. This is the supreme goal, Rama; strive for this.”

“Just as an actor is able to portray in himself the character of different personalities, the mind is able to create different states of consciousness like waking and dreaming. How mysterious is the mind which is able to make the king Lavana feel that he is a primitive tribesman! The mind experiences what it itself constructs; the mind is nothing but what has been put together by thought. Knowing this, do as you please.

(...) He who does not allow his mind to roam in objects of pleasure is able to master it. Even as one who is bound to a pillar does not move, the mind of a noble man does not move from the reality – he alone is a human being; the others are worms. He attains to the supreme being by constant meditation.

(...) Victory over this goblin known as mind is gained when, with the aid of one’s own self-effort, one attains self-knowledge and abandons the craving for what the mind desires as pleasure. This can easily be achieved without any effort at all (even as a child’s attention can be easily diverted) by the cultivation of the proper attitude. Woe unto him who is unable to give up cravings, for this is the sole means to one’s ultimate good. By intense self-effort, it is possible to gain victory over mind; and then, without the least effort, the individualized consciousness is absorbed in the infinite consciousness when its individuality is broken through. This is easy and is easily accomplished; they who are unable to do this are indeed vultures in human form.

There is no other path to one's salvation except control over one's mind, which means resolute effort to abandon cravings in the mind. Make a firm resolve to kill the mind as it were, which is easily achieved without the least doubt. If one has not abandoned the cravings of the mind, then all the instructions of a preceptor, study of scriptures, recitation of mantras and so on are as valuable as straw! Only when one severs the very root of the mind with the weapon of non-conceptualization, can one reach the absolute Brahman which is omnipresent, supreme peace. Conceptualization or imagination is productive of error and sorrow; and it can be so easily got rid of by self-knowledge – and when it is got rid of, there is great peace. Why does one find it so difficult?"

"When the mind is thus absorbed in the infinite consciousness, there is supreme peace; but when the mind is involved in thoughts, there is great sorrow. The restlessness of the mind itself is known as ignorance or nescience; it is the seat of tendencies, predispositions or conditioning – destroy this through enquiry, as also by the firm abandonment of contemplation of the objects of sense-pleasure.

O Rama, mind constantly swings like a pendulum between the reality and the appearance, between consciousness and inertness. When the mind contemplates the inert objects for a considerable time, it assumes the characteristic of such inertness. When the same mind is devoted to enquiry and wisdom, it shakes off all conditioning and returns to its original nature as pure consciousness. Mind takes the very form of that which one contemplates, whether it is natural or cultivated. Therefore, resolutely but intelligently contemplate the state beyond sorrow, free from all doubts. The mind is capable of restraining itself; there is indeed no other way.

Wise men remove from their mind the manifestations of the latent tendencies or conditioning (which alone is the mind) as and when they arise: thus is nescience removed. First destroy the mental conditioning by renouncing cravings; and then remove from your mind even the concepts of bondage and liberation. Be totally free of conditioning.

(...) The psychological tendency (or mental disposition or mental conditioning) is unreal, yet it does arise in the mind: hence it can be compared to the vision of two moons in a person suffering from diplopia. Hence this tendency should be renounced as if it were sheer delusion. The product of ignorance is real only to the ignorant person; to the wise, it is just a verbal expression (just as one speaks of a barren woman's son). Do not remain ignorant, O Rama, but strive to be wise, by renouncing mental conditioning as you would abandon the idea that there is a second moon.

You are not the doer of any action here, O Rama; so why do you assume doership? When one alone exists, who does what and how? Do not become inactive, either; for what is gained by doing nothing? What has to be done has to be done. Therefore, rest in the self. Even while doing all the actions natural to you, if you are unattached to those actions, you are truly the non-doer; if you are doing nothing and are attached to that non-doership (then you are doing

nothing) you become the doer! When all this world is like the juggler's trick, what is to be given up and what is to be sought?

The seed of this world-appearance is ignorance; without being seen as 'this is it', this ignorance has the quality of truth! The power which creates this world-appearance and keeps it revolving as the potter's wheel is kept revolving by the potter, is the psychological tendency (or mental conditioning). Like a bamboo, it is hollow and without substance. Like the waves of a river, it does not die even when it is cut asunder. It cannot be grasped. It is subtle and soft, but it has the power of a sword. Though it is perceived in its own reflection as its effects, it is not useful in one's quest of truth. On account of this conditioning, differences are seen in the objects of this creation.

Though it cannot be said to abide in a particular place, it is seen everywhere. This mental conditioning is not a manifestation of intelligence; yet being based on intelligence, it has the appearance of intelligence. Though it is ever changing, it creates in oneself an illusion of permanence. Because of its proximity to the infinite consciousness, it seems to be active; and when that infinite consciousness is realized, it (the conditioning) comes to an end.

This mental conditioning dies when not fed by attachment to objects; but even in the absence of such attachment, it continues to remain as a potentiality.

(...) This ignorance or mental conditioning is acquired by man effortlessly and it seems to promote pleasure; but in truth, it is the giver of grief.

(...) This ignorance or mental conditioning is powerless to do anything, yet it seems to be very active, even as a mirror actively reflects the light of a lamp. Even as a life-like painting of a woman is unable to perform the duties of a living woman, this ignorance or mental conditioning is incapable of functioning, though it overpowers the stupid one even as a mirage fools animals and not an intelligent man.

This ignorance or mental conditioning has but a momentary existence; yet, since it flows on, it seems to be permanent like a river. Because it is able to veil the reality, it seems to be real; but when you try to grasp it, you discover it is nothing. Yet, again, it acquires strength and firmness on account of these qualities in the world-appearance, even as a flimsy fibre when rolled into a rope acquires great strength. This conditioning seems to grow, but in fact it does not. For when you try to grasp it, it vanishes like the tip of a flame. Yet, again, even as the sky appears to be blue, this conditioning also, seems to have some kind of real appearance! It is born as the second moon in diplopia, it exists like the dream-objects, and it creates confusion even as people sitting in a moving boat see the shore moving. When it is active, it creates a delusion of the long dream of world-appearance. It perverts all relationships and experiences. It is this ignorance or mental conditioning that is responsible for the creation and perception of duality, and of division and the consequent confusion of perception and experience.

When this ignorance or mental conditioning is mastered by becoming aware of its unreality, mind ceases to be – even as when the water ceases to flow, the river dries up.

(...) O Rama, even as darkness disappears on turning towards light, ignorance disappears if you turn towards the light of the self. As long as there does not arise a natural yearning for self-knowledge, so long this ignorance or mental conditioning throws up an endless stream of world-appearance. Even as a shadow vanishes when it wishes to see the light, this ignorance perishes when it turns towards self-knowledge.

Rama, it is desire that is ignorance or mental conditioning; and the coming to an end of desire is liberation. This happens when there is no movement of thought in the mind.

(...) Ideas and thoughts are bondage; and their coming to an end is liberation. Therefore, be free of them, and do whatever has to be done spontaneously.

(...) When the mind continually dwells on deluded or stupid ideas, it becomes deluded; and when the mind continually dwells on enlightened and magnanimous ideas, it is enlightened. When the thought of ignorance is sustained in the mind, ignorance is firmly established; but, when the self is realized, this ignorance is dissolved. Moreover, whatever the mind seeks to attain, that the senses strive for with all their energy.

Therefore, he who does not let his mind dwell on such thoughts and ideas, by striving to be conscious of the self, enjoys peace. That which was not in the beginning does not exist even now! That which was and therefore is now, is the absolute Brahman – contemplation of this bestows peace, for that Brahman is peace. One should not contemplate anything else at any time and in any manner anywhere. One should uproot the very hope of enjoyment with one's utmost strength, and using one's utmost intelligence.

(...) Is it not great wonder, O Rama, that people forget the truth that the absolute Brahman alone is, and are convinced of the existence of the unreal and non-existent ignorance? Rama, do not let the foolish idea of the existence of ignorance take root in you; for if the consciousness is thus polluted, it invites endless suffering. Though it is unreal, it can cause real suffering! It is on account of ignorance that illusions like a mirage exist, and one sees various versions and hallucinations (...) and one experiences heaven and hell. Therefore, O Rama, give up mental conditioning which alone is responsible for the perception of duality, and remain totally unconditioned. Then, you will attain incomparable pre-eminence over all!

(...) The embodied being who enjoys or suffers the fruit of past actions and who dons a variety of bodies is known as egotism, mind and also jiva. Neither the body nor the enlightened being undergoes suffering: it is only the ignorant mind that suffers. It is only in a state of ignorance (like sleep) that the mind dreams of the world-appearance, not when it is awake or enlightened. Hence the embodied

being that undergoes suffering here is variously known as the mind, ignorance, jiva, and mental conditioning, as also the individualized consciousness.

(...) In all the experiences of happiness and unhappiness as also in all the hallucinations and imaginations, it is mind that does everything, and it is mind that experiences all this: mind is man."

"Remove dullness and be established in the truth in your heart; and then, when you are busily engaged in activity or in contemplation, remain as that always, without cravings and hatred, and without getting tangled in body-consciousness. Even as you do not busy yourself with the affairs of a future village, do not get tangled with the moods of your mind, but be established in truth. Regard the mind as a foreigner or a piece of wood or stone. There is no mind in infinite consciousness; that which is done by this non-existent mind is also unreal. Be established in realization.

(...) reject the reality of the mind from a great distance, and be ever devoted to right thinking and meditation. I have investigated the truth concerning the mind for a very long time, O Rama, and have found none; only the infinite consciousness exists.

(...) The seemingly endless stream of ignorance can be crossed over only by the constant company of the holy ones. From such company, there arises wisdom concerning what is worth seeking and what is to be avoided. Then, there arises the pure wish to attain liberation. This leads to serious enquiry. Then, the mind becomes subtle because the enquiry thins out the mental conditioning. As a result of the rising of pure wisdom, one's consciousness moves in the reality. Then, the mental conditioning vanishes, and there is non-attachment. Bondage to actions and their fruits ceases. The vision is firmly established in truth, and the apprehension of the unreal is weakened. Even while living and functioning in the world, he who has this unconditioned vision does what has to be done as if he is asleep, without thinking of the world and its pleasures. After some years of living like this, one is fully liberated and transcends all these states; he is liberated while living.

Such a liberated sage is not elated at what he gets, nor does he grieve for what he has not. O Rama, in you also the conditioning of the mind has been weakened; strive to know the truth. By attaining knowledge of self, which is infinite consciousness, you will go beyond grief, delusion, birth and death, happiness and unhappiness. The self being one and undivided, you have no relatives, and therefore no sorrow born of such false relationship. The self being one and undivided, there is nothing else worth attaining or desiring. This self undergoes no change and does not die; when the pot is broken, the space within is not broken.

When mental conditioning is overcome and the mind is made perfectly tranquil, the illusion that deludes the ignorant comes to an end. It is only as long as this illusion (maya) is not clearly understood, it is seen as the infinite, and it becomes the source of happiness and the realization of the absolute Brahman. It is only for

the sake of scriptural instruction that one speaks of the self, Brahman, etc., but in truth, one alone is. It is pure consciousness, not embodied in being. It is, whether one knows or not, whether one is embodied or without a body. All the unhappiness you see in this world belongs to the body; the self which is not grasped by the senses is not touched by sorrow. In the self there is no desire; the world appears in it without any wish or intention on its part.”

“Each individual sees only those objects which are rooted in his own mind.

(...) It is only because of forgetfulness of truth that the confusion arises that the unreal is real. By the purification of the life-force (prana) and by the knowledge of that which is beyond this prana or life-force, one gains knowledge of all that is to be known concerning the activities of the mind as well as the basis for the succession of births.

(...) Each jiva experiences within itself whatever and however it has given rise to within itself with the help of its own life-force. O Rama, behold with the eye of your inner wisdom the truth that in every atom of existence there are countless world-appearances. In everyone’s mind, in the very space, in every rock, in the flame of fire and in water, there exists countless world-appearances; even as oil exists in sesame seed. It is when the mind becomes absolutely pure that it becomes pure consciousness, and therefore one with the infinite consciousness.

(...) The very seed for all jivas, which is the absolute Brahman, exists everywhere; and within the jivas there are countless other jivas. All this is because the entire universe is totally permeated with the infinite consciousness.

Upon their appearance as the jivas, whatever type of contemplation they adopt, they soon become of the same nature. They who are devoted to the gods, reach the gods; they who adore the demi-gods, attain the demi-gods. They who contemplate the absolute Brahman, become Brahman. Hence, one should resort to that which is not limited, conditioned or finite.

(...) That the mind is impure, is the experience of everyone who strives for liberation. Depending upon one’s particular point of view, everyone describes it differently.

Just as air coming into contact with different flowers takes on their scent, so mind entertaining different notions takes on those moods, creates bodies suitable to them and, as the energy activating the senses, enjoys the fruition of its own notions. It is the mind, again, that provides the fuel for the functioning of the organs of action. Mind is action and action is mind – the two are like the flower and its scent. The conviction of the mind determines the action, and the action strengthens the conviction.

Mind is everywhere devoted to dharma, wealth, pleasure and freedom: but everyone has a different definition of these and is convinced that that definition is the truth. Even so, the followers of Kapila, the Vedantins, the Vijnanavadins, the Jainas and others assert that theirs is the only path to liberation. Their

philosophies are the expressions of their experiences which are the fruit of their own practice, which is in accordance with the convictions of their mind.

Rama, bondage is none other than the notion of an object. This notion is maya, ignorance, etc. It is the cataract that blinds one to the sun of truth. Ignorance raises a doubt; doubt perceives – that perception is perverted. In darkness when one approaches even a lion's empty cage, he is afraid. Even so, one ignorantly believes he is imprisoned in this empty body. The notions of 'I' and 'the world' are but shadows, not truth. Such notions alone create 'objects'; these objects are neither true nor false. A mother who considers herself a housekeeper behaves like one; a wife who considers herself her husband's mother behaves like one for the time being. Therefore, Rama, abandon the notions of 'I' and 'this' and remain established in the truth.

(...) He who acquires wisdom through self-enquiry and possesses the following qualifications enjoys clarity of self-knowledge even as water becomes clear when a piece of alum is thrown into it.

His mind is undisturbed by modifications. His being has been transmuted. Having attained what is worth attainment, viz., self-knowledge, he has abandoned the very notion of objectivity. Since the seer alone sees, he does not regard any other factor as the seer (subject). He is fully awake in the supreme truth; hence he is totally asleep, as it were, in the world-appearance. His dispassion being pervasive, he is disinterested in pleasure and its opposite. His cravings have ceased, even as the restlessness of rivers ceases on their entering the ocean. He has cut the net of world-appearance even as a mouse cuts the snare.

(...) Only the mind that has been well disciplined really experiences happiness."

"(...) the higher form of 'I-ness' which gives rise to the feeling 'I am one with the entire universe, there is nothing apart from me', is the understanding of the enlightened person. (...) By the persistent cultivation of the higher form of 'I-ness', the lower form is eradicated."

"By the cultivation of auspicious qualities, as all wrong knowledge gradually ceases, the mind becomes desireless, free from the pairs of opposites, restlessness, fear and delusion. Thereby the mind rests in a state of peace and bliss. It is then unpolluted by the ego-sense, evil thoughts and feelings, attachment and sorrow.

Then, the mind gets rid of its violent son known as doubt and its wife known as craving. Ironically, the awakened mind brings about the cessation of those very things (like thoughts and desires) which promoted its growth. Pursuing the enquiry into its real nature, the mind abandons its identification even with the body. The ignorant mind expands; but on the awakening of wisdom, the same mind ceases to be mind.

(...) When the consciousness forgets itself, and undergoes modification and psychological conditioning, it is known as the mind, which gives rise to birth and death. This is known as jiva, being that part of the infinite consciousness which has assumed the character of an object of this consciousness, just a little enveloped by the psychological conditioning. It is this jiva that moves away from the truth of the infinite consciousness and by sinking deeper and deeper into the conditioning becomes involved in the world appearance.

(...) O Rama, the mind itself is the jiva; the mind experiences what it itself has projected out of itself. By that it is bound. It is the state of the mind that determines the nature of the re-incarnation of the jiva.

One who wishes to be a king dreams that he has become king. What one intensely wishes for he obtains sooner or later. If the mind is impure, its effects are also impure; if it is pure, its products are pure too. The noble man engages himself in noble spiritual pursuits even in straitened circumstances.

There is neither bondage nor liberation in truth. The infinite thinks 'I am the body' and this thought acts as bondage. When one realizes that all these are false, he shines as the infinite consciousness. When the mind has been purified by pure thoughts and actions, it takes on the nature of the infinite, even as a pure cloth takes on a color easily."

"(...) free yourself from all notions of duality and live an active life.

(...) O Rama, the sense of doership (the notion 'I do this') which gives rise to both happiness and unhappiness, or which gives rise to the state of yoga, is fictitious in the eyes of the wise; to the ignorant, however, it is real. For, what is the source of this notion? This notion arises when the mind, spurred by the predisposition, endeavours to gain something; the resultant action is then attributed to oneself. When the same action leads to the experience of its fruition, the notion 'I enjoy this' arises. The two notions are in truth the two faces (phases) of the same notion.

Whether one is engaged in action or not, whether one is in heaven or in hell, whatever may be the psychological conditioning, that itself is experienced by the mind. Hence, to the ignorant and conditioned person, there is the notion 'I do this' whether he is doing something or doing nothing; but such a notion does not arise in the enlightened or unconditioned. When the truth concerning this is known, the conditioning is weakened and thenceforth the wise man, even while acting in this world, is not interested in the fruits of those actions. He lets actions happen in his life, without attachment to those actions; and whatever be the results of those actions, he regards them as non-different from his own self. But such is not the attitude of one who is immersed in the mental states.

Whatever the mind does, that alone is action; hence, the mind alone is the doer of actions, not the body. The mind alone is this world-appearance; this world-appearance has arisen in it, and it rests in the mind. When the objects as well as the experiencing mind have become tranquil, consciousness alone remains.

The wise declare that the mind of the enlightened is neither in a state of bliss nor devoid of bliss, neither in motion nor static, neither real nor unreal, but between those propositions. His unconditioned consciousness blissfully plays its role in this world-appearance as if in a play. Since it is the mental conditioning (which exists in the ignorant) which determines the nature of the action and of the experience, and since it is absent in the enlightened, the latter is ever in bliss. His actions are non-actions. Hence he does not incur merit or demerit. His behavior is like that of a child; and even if he appears to be in pain, he is not. He is totally unattached to this world-appearance and to the actions of the mind and the senses. He does not even entertain the notion of liberation, nor that of bondage. He sees the self and self alone.

(...) As long as the mind is swayed by thoughts of pleasure or happiness, so long is it unable to comprehend the truth. If the mind is pure, then it instantly comprehends the truth."

"(...) ignorance seeks to destroy itself and hence seeks the light of true knowledge. (...) the moment you become aware of this maya, it vanishes.

This ignorance or maya veils the truth and creates this diversity; but it does not know its own nature, and that is strange. As long as one does not enquire into its nature, it rules; the moment there is enquiry into its nature, it ceases.

(...) He who knows that Brahman alone is the truth, he is liberated. All other points of view are intended to bind a person to ignorance.

This ignorance will not go away without self-knowledge. And self-knowledge arises only when the scriptures are studied deeply.

(...) This witness consciousness becomes involved in the latent predispositions and develops the ego-sense. When this ego-sense generates notions and intentions within itself, it is known as the intellect. As the thinking instrument, it is known as the mind. When the intelligence gets further modified or perverted, it becomes the senses. All of these constitute the body. Just as a fruit undergoes various changes in size, colour, etc., as it matures, the same consciousness undergoes these apparent changes as the ignorance grows deeper and denser.

The foolish person then abandons all right thinking or enquiry into the truth and voluntarily embraces ignorance as bliss. Caught in its own trap of various activities, and of identification of oneself as their doer, he undergoes endless suffering which is self-imposed and self-willed. O Rama, in this world the cause of all misfortunes is only the mind which is full of sorrow and grief, desire and delusion. Forgetful of self-knowledge, it generates desire and anger, evil thoughts and cravings which throw the person into the fire of sense-objects. O Rama, rescue this mind from the mire of ignorance."

“However, all this creation takes place only as in a dream. This creation is not real; it merely appears to be so. He who has eradicated ignorance totally and in whom every form of conditioning has ceased is a liberated sage; though he seems to be aware of this dream known as world-appearance, in reality he does not see it as the world. This world-appearance is naturally conceived of in all the jivas at all times, till the jiva attains liberation. In every jiva, therefore, the body exists potentially – not in all its physical substantiality, but as a thought and as an intention.”

“(…) such is the very nature of this world-appearance: things come into being, they exist for a while, and they are then destroyed. Whatever being there appears to be, from the relative point of view, (even if that being is called Brahma, the creator) is subject to this inevitable end. There is no doubt about this.”

“When there is no hope, there is neither elation nor depression. The mind itself is the jiva when it is reflected in consciousness; and mind itself builds castles in the air, stretching itself, as it were, into the past, the present and the future.”

“Even if you believe that this world and yourself are real, then be it so; rest firmly in your own self. If you think that this is both real and unreal, then adopt the appropriate attitude to this changing world. If you believe that the world is unreal, then be firmly established in the infinite consciousness. Similarly, whether you believe that the world has had a creator or not, let it not cloud your understanding.”

“Bondage is bondage to these thoughts and notions; freedom is freedom from them. Give up all notions, even those of liberation. First, by the cultivation of good relationships like friendship, give up tendencies and notions which are gross and materialistic. Later, give up even such notions as friendship, even though continuing to be friendly, etc. Give up all desires and contemplate the nature (or notion) of cosmic consciousness. Even this is within the realm of ideation or thought. Hence, give this up in due course. Rest in what remains after all these have been given up. And, renounce the renouncer of these notions. When even the notion of the ego-sense has ceased, you will be like the infinite space. He who has thus renounced everything from his heart, he indeed is the supreme Lord, whether he continues to live an active life or whether he rests in contemplation all the time. To him neither action nor inaction is of any use. O Rama, I have examined all the scriptures and investigated the truth; there is no salvation without the total renunciation of all notions or ideas or mental conditioning.”

“Mind alone is the seed for this delusion of world-appearance; it is the mind that gives rise to the false sense of ‘I’ and ‘mine’.”

“Reflecting thus, king Janaka rose from his seat as the sun rises in the horizon and began to engage himself in the royal duties, without any attachment to them. Having abandoned all concepts of the desirable and undesirable, freed from all psychological conditioning and intention, he engaged himself in spontaneous and

appropriate action – as if in deep sleep, though wide awake. He performed the day's tasks, including the adoration of the holy ones; and at the conclusion of the day he retired to his own seclusion to spend the night in deep meditation, which was easy and natural to him. His mind had naturally turned away from all confusion and delusion, and had become firmly established in equanimity."

"It is thought that gives rise to this network of world-appearance. Hence, abandon this whim and fancy, and attain to equanimity. (...) Let this world-appearance be real or unreal, let it arise or set; but, do not let its merits and demerits disturb your equanimity. For, at no time do you have a real relationship with this world-appearance; it is only because of your ignorance that such a relationship has appeared in you."

"From then on, he was interested neither in accumulating nor in rejecting anything; without any doubt or confusion, he lived in the present. His wisdom was uninterrupted and his intelligence did not become clouded again by impurities. The light of self-knowledge (cid-atma) arose in his heart, free from the least taint of impurity and sorrow, even as the sun rises on the horizon. He beheld everything in the universe as existing in cosmic power (cid-sakti). Endowed with self-knowledge, he saw all things in the self which is infinite. Knowing that all that happens happens naturally, he neither experienced elation nor suffered depression, and remained in unbroken equanimity. Janaka had become a liberated one while still living (jivan-mukta).

Janaka continued to rule the kingdom, without his self-knowledge setting or rising again on account of the influence of the evil or good prevalent around him. Remaining for ever in the consciousness of the infinite, he experienced the state of non-action, even though he appeared to others to be ever busy in diverse actions. All his tendencies and intentions had ceased to be; hence, though he appeared to be active, he was really in a state of deep sleep all the time.

He did not brood over the past, nor did he worry over the future; he lived in the present moment, smiling happily all the time.

Janaka attained whatever he did by dint of his own enquiry. Similarly, one should pursue the enquiry into the nature of truth until one reaches the very limits of such enquiry. Self-knowledge or knowledge of truth is not had by resorting to a guru (preceptor) nor by the study of scripture, nor by good works; it is attained only by means of enquiry inspired by the company of wise and holy men. One's inner light alone is the means, naught else. When this inner light is kept alive, it is not affected by the darkness of inertia.

(...) Whatever sorrows there may be that seem to be difficult to overcome are easily crossed over with the help of the boat of wisdom (the inner light). He who is devoid of this wisdom is bothered even by minor difficulties. But, he who has this wisdom, even if he is alone and helpless in this world and even if he is unlearned in the scriptures, easily crosses the sea of sorrow. Even without the help of another, the man of wisdom accomplishes his work. He who is without wisdom does not – nay, even his capital is lost. Hence, one should constantly

endeavor to gain this inner light of wisdom, even as one who aspires for fruits exerts constant effort in his garden. Wisdom is the root which, when thus constantly nourished, yields the good fruits of self-knowledge.

The effort and the energy that are directed by the people in worldly activities should first be directed to the gaining of this wisdom. One should first destroy the dullness of wit, which is the source of all sorrow and calamities and which is the seed for this huge tree of world-appearance. And, whatever is gained in heaven or in the netherworld or by empires here, is gained by wisdom here and now. By wisdom is this ocean of world-appearance crossed over, not by charity nor by pilgrimage nor by austerities. Those men who are endowed with divine virtues here gained them through wisdom. Even kings have gained their throne through wisdom; wisdom is surely the path to heaven as well as to supreme good and liberation.

It is by wisdom alone that a meek scholar wins in a contest against a powerful adversary. Wisdom or the inner light is like the legendary precious stone, O Rama, which bestows on its owner whatever he wishes to have. He who has this wisdom reaches the other shore of this world-illusion easily; he who does not have this wisdom drowns in world-illusion. When one's intelligence and understanding are properly guided by this inner light, one reaches the other shore; if not, one is overcome by obstacles.

Defects, desires and evils do not even approach that man of wisdom whose mind is undeluded. Through wisdom (in the inner light) the entire world is clearly seen as it is; neither good fortune nor misfortune even approach one who has such clear vision. Even as the dense dark cloud that veils the sun is dispersed by wind, the darkness of ego-sense which veils the self is dispelled by wisdom (inner light). He who seeks to be established in the highest state of consciousness, should first purify his mind by the cultivation of wisdom or by the kindling of the inner light, even as one who desires foodgrains tills the field.

O Rama, thus do enquire into the nature of the self, even as Janaka did. Then you will reach, without any obstacle whatsoever, that realm of knowers of what is to be known. Again and again, one should overcome the enemies known as the senses; and then, the self attains self-satisfaction by its own endeavor. When thus the infinite self is realized, sorrow comes to an end – even the seeds of delusion are destroyed, the shower of misfortunes ceases, and the perception of evil ends. Hence, O Rama, be like Janaka, and realize the inner light. Be an excellent person.

If one engages oneself in constant self-enquiry and sees the ever-changing nature of the world, in due time, one will attain self-knowledge like Janaka. Neither god nor rites and rituals (or any action) nor wealth nor relatives are of any use in this; to those who are afraid of the world-illusion, self-effort as self-enquiry alone is capable of bringing about self-knowledge. Pray, do not follow the teachings of those deluded ones who depend upon gods, various rites and routine actions, and such other perverse practices. This ocean of world-appearance can be crossed only when you are firmly established in supreme wisdom, when you see

the self with the self alone, and when your intelligence is not diverted or coloured by sense-perceptions.

(...) When the limited and conditioned feeling 'I am so-and-so' ceases, there arises consciousness of the all-pervading infinite. Hence, O Rama, like Janaka, you too abandon the false and fanciful notion of the ego-sense within your own heart. When this ego-sense is dispelled, the supreme light of self-knowledge will surely shine in your heart. This ego-sense alone is the densest form of darkness; when it is dispelled, the inner light shines by itself. He who knows 'I am not', 'Nor does the other exist', 'Nor is there non-existence', and whose mental activity has thus come to a standstill, is not engrossed in acquisitiveness. O Rama, there is no bondage here other than craving for acquisition and the anxiety to avoid what one considers undesirable. Do not succumb to such anxiety, and do not let acquisition of what is considered desirable be your goal; giving up both these attitudes, rest in what remains.

They in whom the twin-urges of acquisition and rejection have come to an end do not desire anything, nor do they renounce anything. The mind does not reach the state of utter tranquility till these two impulses (of acquisition and of rejection) have been eliminated. Even so, as long as one feels 'this is real' and 'this is unreal' the mind does not experience peace and equilibrium. How can equanimity, purity or dispassion arise in the mind of one who is swayed by thoughts of 'this is right', 'this is wrong', 'this is gain', 'this is loss'? When there is only one Brahman (which is forever one and the many), what can be said to be right and what wrong? As long as the mind is swayed by thoughts of the desirable and the undesirable, there cannot be equanimity.

Desirelessness (absence of all expectations), fearlessness, unchanging steadiness, equanimity, wisdom, non-attachment, non-action, goodness, total absence of perversion, courage, endurance, friendliness, intelligence, contentment, gentleness, pleasant speech – all these qualities are natural to one who is free from the instincts of acquisition and rejection; and even those qualities are non-intentional and spontaneous.

(...) Though appearing to function in this world, be firmly rooted in the awareness of the unreality of all this, and thus give up all hopes and expectations. Rooted in equanimity, doing whatever happens to be the appropriate action in each given situation and not even thinking about what has thus befallen you unsought, live a non-volitional life here. Even as the Lord may be said to be both the doer and the non-doer of all actions here, you, too, live non-volitionally – doing yet not doing what has to be done.

You are the knower of all, the self. You are the unborn being, you are the supreme Lord; you are non-different from the self which pervades everything. He who has abandoned the idea that there is an object of perception which is other than the self, is not subjected to the defects born of joy and grief. He is known as a yogi who is freed from attraction and aversion, to whom a clod of earth and a nugget of gold are of equal value and importance, and who has given up all the tendencies which confirm the world-appearance. Whatever he does,

whatever he enjoys, whatever he gives and whatever he destroys, his consciousness is free and therefore equanimous in pain and pleasure. Doing whatever has to be done without the division into the desirable and the undesirable, he who engages himself in action does not drown in it.

He who is confirmed in his conviction that the infinite consciousness alone exists, is instantly freed from thoughts of pleasure, and is therefore tranquil and self-controlled. The mind is by nature inert; it borrows intelligence from the consciousness which it pursues in order to gain the ability to experience. The mind thus comes into contact with whatever has been brought into being by the power or energy of consciousness (*cit-sakti*). Thus, the mind exists by the grace of consciousness, as it were; and it entertains various thoughts on account of its perception of this universe. The consciousness alone is its light; otherwise, how does the inert mind function intelligently?

They who are well versed in the scriptures declare that the fictitious movement of energy in consciousness is known as the mind. And, the expressions of the mind (like the hissing of the snake) are known as thoughts or ideas. Consciousness minus conceptualization is the eternal Brahman the absolute; consciousness plus conceptualization is thought. A small part of it, as it were, is seated in the heart as reality. This is known as the finite intelligence or individualized consciousness. However, this limited consciousness soon 'forgot' its own essential conscious nature and continued to be, but inert. It then became the thinking faculty, with reception and rejection as its inherent tendencies. In fact, it is the infinite consciousness alone that has become all this; but until it awakes to its infinite nature, it does not know itself in self-knowledge. Hence, the mind should be awakened by means of enquiry based on scriptures, dispassion and control of the senses. This intelligence, when it is thus awakened shines as Brahman the absolute; or else it continues to experience this finite world.

When this inner intelligence is not awakened, it does not really know or understand anything; and what appears to be known through the thought is of course not the reality. These thoughts themselves derive their value from consciousness, even as a receptacle derives its scent from the incense kept in it. On account of this borrowed intelligence, thought is able to know a minute fragmented fraction of this cosmic consciousness. The mind blossoms fully only when the light of the infinite shines upon it.

Otherwise, though appearing to be intelligent, thought is unable to be comprehend anything really, even as the granite figure of a dancer does not dance even when requested to do so. Can a battle-scene painted on a canvas generate the roar of the fighting armies? Can a corpse get up and run? Does the figure of the sun carved on a rock dispel darkness? Similarly, what can the inert mind do? Even as the mirage appears to be flowing water only when the sun shines, the mind appears to be intelligent and active only because of the inner light of consciousness.

Ignorant people misconstrue the movement of life-force to be the mind; but in fact, it is nothing more than the prana or life-force. But, in the case of those whose intelligence is not fragmented or conditioned by thoughts, it is surely the radiance of the supreme being or self. The intelligence that identifies itself with certain movements of life-force in the self (by entertaining notions of 'this am I', 'this is mine') is known as the jiva or the living soul. Intelligence, mind, jiva, etc., are names which are used even by wise men; such entities are not real, however, from the absolute point of view. In truth, there is no mind, no intelligence, no embodied being; the self alone exists at all times. The self alone is the world; the self alone is time, and also the evolutionary process. Because it is extremely subtle, it seems not to exist, though it exists. While appearing to be a reflection or appearance, it is also realized to be the truth; but the self is beyond all these descriptions, and its truth can only be experienced directly in self-knowledge.

When the inner light begins to shine, the mind ceases to be – even as when there is light, darkness vanishes. On the other hand, when consciousness is objectified in an effort to experience the objects of the senses, the self is forgotten, as it were, and there arise thoughts concerning the creatures of the mind.

A thought arising in the supreme being is known as individual consciousness; when this consciousness is freed from thought and individuation, there is liberation. The seed or the sole cause for this world-appearance is but the arising of a thought in the infinite consciousness, which gave rise to the limited finite individual consciousness. When consciousness thus moved away from its utterly quiescent state and became tainted, as it were, from thought, the thinking faculty arose and, with it, the mind thought of the universe.

O Rama, by the control of the life-force, the mind is also restrained; even as the shadow ceases when the substance is removed, the mind ceases when the life-force is restrained. It is because of the movement of the life-force that one remembers the experiences one had elsewhere; it is known as mind because it thus experiences movements of life-force. The life-force is restrained by the following means: by dispassion, by the practice of pranayama (breath-control) or by the practice of enquiry into the cause of the movement of the life-force, by the ending of sorrow through intelligent means, and by the direct knowledge or experience of the supreme truth.

It is possible for the mind to assume the existence of intelligence in a stone. But the mind does not possess the least intelligence. Movement belongs to the life-force which is inert; intelligence or the power of consciousness belongs to the self which is pure and eternally omnipresent. It is the mind that fancies a relationship between these two factors; but such fancy is false, and hence all knowledge that arises from this false relationship is also false. This is known as ignorance, as maya or cosmic illusion, which gives rise to the dreadful poison known as world-appearance.

This relationship between the life-force and consciousness is imaginary; if it is not so imagined, there can be no world-appearance! The life-force, by its association with consciousness becomes conscious and experiences the world as its object. But all this is as unreal as the experience of a ghost by a child; the movement within the infinite consciousness alone is the truth. Can this infinite consciousness be affected by any finite factor? In other words, can an inferior entity overwhelm a superior one? Hence, O Rama, in truth there is no mind or finite consciousness; when this truth is clearly understood, that which was falsely imagined as the mind comes to an end. It appeared to be because of imperfect understanding; when this misunderstanding ceases, the mind also ceases to be.

This mind is inert and is not a real entity; hence it is for ever dead! Yet, beings in this world are killed by this dead thing; how mysterious is this stupidity! The mind has no self, no body, no support and no form; yet, by this mind is everything consumed in this world. This indeed is a great mystery. He who says that he is destroyed by the mind which has no substantiality at all, says in effect that his head was smashed by the lotus-petal. To say that one can be hurt by the mind which is inert, dumb and blind is like saying that one is roasted by the heat of the full moon. The hero who is able to destroy a real enemy standing in front of him is himself destroyed by his mind which does not even exist.

What is the power of that which has been put together by thought, whose very existence is false, and which is found to be non-existent when its existence is enquired into?

Stupidity and ignorance alone are the sources of all sorrow in this world; this creation has been brought about only by ignorance and stupidity. In spite of knowing this, it is indeed strange that this unreal and false non-entity is sought to be strengthened by living beings.

This world-illusion can be compared to the imagination of the hero who thinks that he is bound by the invisible chains that issue from the eyes of his enemy, and that he is harassed by the invisible army created by the mere thought of the enemy. This world thus conjured up by the non-existent mind is also destroyed by another equally non-existent mind. This illusory world-appearance is none other than the mind. He who is unable to understand the true nature of mind is also unfit for being instructed in the truth expounded in the scripture. The mind of such a person is unable to grasp the subtle truth of the teaching expounded in this scripture: it seems to be satisfied with the illusory world-appearance. Such a mind is full of fear; it is afraid of the melodious sound of the veena and it is even afraid of a sleeping relative. It is frightened by hearing someone shout aloud and flees that spot. The ignorant man is completely overcome by his own deluded mind.

A man is burnt by his own mind which is in his heart, which is as virulent as poison, though it is mixed with just a little happiness. He does not know the truth, for he is foolishly deluded by the mind! This is indeed a great mystery.

(...) In fact the mind does not exist; and hence, rest assured that it has all the time been conquered. He who finds it difficult to overcome the non-existent mind suffers from the effects of poison he has not taken. The wise man sees the self all the time; and he knows that all movement arises from the movement of the life-force; he knows, too, that the senses perform their respective functions. What then is known as the mind? All motion belongs to life-force, and all consciousness belongs to the self, and the senses have each their own power; which is the one that binds them all together? All these are indeed aspects of the one infinite omnipotent consciousness; diversity is a word without substance.

(...) The mind is not, O Rama; do not unnecessarily imagine its existence. If you imagine its existence, then it destroys you, like a ghost. As long as you have forgotten your self, so long does this imaginary mind exist. Now that you have realized that the mind waxes large by the continued affirmation of its existence, abandon such thinking.

(...) When the self, self-forgetfully, identifies itself with the objects seen and experienced and is thus impurified, there arises the poison of craving. This craving intensifies delusion. (...) Afflicted by it, man becomes pitiable, weak, lusterless, mean, deluded, miserable, and fallen.

When this craving has ceased, one's life-force is pure, and all divine qualities and virtues enter one's heart. The river of craving flows only in the heart of the unwise person. Even as an animal falls into a trap (a blind well) on account of its craving for food (the bait), a man following the trail of his craving falls into hell. Even the worst blindness of senility is mild in comparison to the blinding delusion which craving brings about in one's heart in the twinkling of an eye.

(...) abandoning the ego-sense through intense contemplation, one should playfully engage oneself in the actions that happen naturally, but with the heart and mind ever cool and tranquil. Such an abandonment of the ego-sense and the conditioning is known as the contemplative egolessness.

(...) He is liberated even while living who playfully abandons the ego-sense through the contemplative method. He who uproots this ego-sense completely by the direct experience is established in equanimity; he is liberated.

(...) He is considered a liberated sage who is not swayed by the desirable and the undesirable, who lives in this world and functions though inwardly totally untouched by the world, as if he is in deep sleep.

(...) When the whole universe is realized as illusory, craving loses its meaning.

(...) Once realization that 'I am not the self of all' has arisen, one does not again fall into error or sorrow.

(...) The liberated sage who is disinterested in the events of the past, present and future, looks at the state of the world with amusement. Constantly engaged in appropriate action, established in the happy medium between two extreme and opposite points of view, he dwells unremittingly, rejecting every form of conditioning or intention. He rests in the supreme state of plenitude; hence he is not agitated or excited by the events of this world. In all hostilities, he is in the neutral position; yet endowed with compassion and consideration for all, he remains unaffected by the world-appearance. If he is spoken to, he answers simply and suitably; if not spoken to, he is silent; he seeks nothing, and he hates nothing. Thus he is not afflicted by the world. He says what is good for all, and when questioned he explains his views convincingly. He knows what is appropriate and what is inappropriate. He is aware of the point of view of other people. He is firmly established in the supreme state; remaining calm and cool in his own heart, he looks at the state of the world amusedly. Such is the state of the sages who have reached liberation while yet living in this world.

(...) There is no bondage, and therefore there is no liberation, in truth. This world-appearance is essentially unreal, and is of the nature of a juggler's trick. The omnipresent, infinite self can never be bound; so how is it to be liberated? All this confusion arises on account of the ignorance of the truth; when the truth is known, this confusion vanishes, like the imaginary snake in a rope.

(...) This world-appearance exists; later it will vanish and reappear; but this is only for the ignorant, not for the enlightened. This world-appearance has sorrow for its nature; ignorance expands and aggravates it. But you are wise, O Rama; therefore be happy. Illusory appearance is none other than illusion; dream is none other than a dream! All this is the power of the omnipotent, and the appearance is just the appearance.

Who is a relative here and to whom, and who is an enemy to whom – by the wish of the Lord of all beings, all are all to all at all times! This river of relationship is flowing on constantly. What is on top proceeds towards the bottom; and what is below rises up, like the cartwheel. They who are in heaven later go to hell; and they who are in hell go to heaven. They go from one species to another, from one part of the universe to another. The brave become cowards, and cowards become brave. There is nothing in this universe which is unchanging, O Rama. They who were relatives go away after a while. Friend, foe, relative, stranger, I, you – are words without corresponding substance. 'He is a friend' and 'He is not a relative' – such thoughts arise in a mean person; in the magnanimous person, such distinction does not arise. O Rama, all beings are your relatives, for in this universe, there does not exist absolute unrelatedness. The wise know that 'There is nowhere where I am not' and 'That is not which is not mine'; thus they overcome limitation or conditioning."

"There is nothing of value in the three worlds, nothing that one may wish to have which cannot be had by the mind free from craving. They who are cured of the fever of craving do not subject themselves to the successive rise and fall inherent in embodied existence. The mind attains fulfillment only by utter dispassion, not by filling it with desires and hopes. To those who are devoid of any attachment

or craving, the three worlds are as wide as the footprint of a calf, and a whole world-cycle is but a moment. The coolness of the ice-pack on top of the Himalayas is nothing compared to the coolness of the mind of the sage free from craving.

When all the desires and hopes which are like the branches of the tree of the mind are cut down, the mind resumes its own nature. If you resolutely deny refuge to these hopes and cravings in your mind, then there is no fear for you. When the mind is free from movements of thought (which are motivated by hopes or cravings), then it becomes no-mind; and that is liberation. The thinking that is brought about by hopes and cravings is known as 'vrtti' (movement of thought); when hopes and cravings are given up, there is no vrtti either. When the aggravating cause is removed, the effect ceases to be. Hence, for restoring peace to the mind, remove the disturbing cause, which is hope or craving."

"(...) Ah, I now recollect the truth that I am the self which is omnipresent, in which there is no conceptualization. It is by that self that all the senses and their experiences are made possible, for it is the inner light. It is because of that inner light that these objects acquire their apparent substantiality.

It is thanks to that inner light of consciousness, which is utterly free from all modifications, that the sun is hot, the moon is cool, the mountain is heavy, and water is liquid. It is the cause of all the effects that manifest as this creation, but it is itself uncaused. It is on account of that inner light of consciousness that the characteristic nature of the diverse objects arises. Because it is formless and because it is the cause of all effects, this universe has arisen in it, with all its diversity. It alone is the cause of the manifestation of the trinity (Brahma the creator, Visnu the preserver and Siva the redeemer); but it is not itself caused.

I salute this self which is its own light, free from the duality of knower and known, subject and object. In it exist all things of this universe; and into it they enter. Whatever this inner self thinks of, that happens everywhere – apparently as an external reality. When thought of by this consciousness, these things seem to come into being; when thought of as non-existent, they reach their end. Thus, all these infinite objects appear in the limitless space of consciousness. They appear to grow and they appear to diminish, even as a shadow seems to grow and to diminish in the light of the sun.

This self or inner light of consciousness is unknown and unseen; it is attained by those who have purified their heart. But by the holy ones, it is seen in the supremely pure cosmic space (dimension) of consciousness.

(...) The one self, which is the sole experiencing, is therefore the experiencer in all; hence the self is said to have a thousand hands and a thousand eyes.

(...) The world derives its reality from the self (me); it functions in and through me; and when I abandon it or cease to comprehend it, it ceases to have any reality. For this world exists in me, the self or infinite consciousness, even as a reflection seems to exist in a mirror.

(...) He in whom the ghosts of cravings and hostility have been laid and the mirage of ignorant thinking and psychological perversion has been dispelled by the cloud of true inner awakening, he alone lives. For how can there arise concepts and percepts in the infinite consciousness which alone is?

(...) When it is seen, everything is seen; when it is heard, everything is heard; when it is touched, everything is touched – for the world is because it is. It is awake even when one sleeps; it goads the unwise into wakefulness; it removes the distress of the suffering and bestows all desired objects. In this creation, it exists as if it is a jiva (living entity); it appears to enjoy the pleasures, and it seems to expand in the objects of this world.

(...) Egolessly, my body functions with its inherent energy. The past tendencies, mental conditioning and limitations have been completely destroyed.

(...) One may revolve on the wheel of birth and death for a thousand lifetimes; this will not cease till one has fully mastered the mind and till that mind has come to a state of supreme peace and equanimity. No one in the three worlds, not even the gods or the members of the trinity, can save a man from the torments of a wayward mind.

Hence, O Rama, abandon all the illusory appearances of objective phenomena, whether they appear to be within you or outside you. Contemplate the sole reality of consciousness for the cessation of repeated birth. Taste the pure consciousness (which is, in truth, the very essence of all that exists) by resolutely renouncing objectivity of consciousness (all the concepts and percepts) and contemplating the changeless consciousness which is infinite. You will surely cross this river of world-appearance and rebirth.”

“O mind, what have you to do with this world-appearance? Wise men do not come into contact with what is called pleasure which turns into pain later on. He who abandons the supreme peace that lies within and goes in search of sense-pleasure, abandons a delightful garden and goes into a field of poison-herbs. You may go where you like; you will never taste supreme peace except through perfect quiescence. Hence, abandon all hopes and desires. For all these seemingly wondrous objects of the nature either of being or of non-being, are not meant for your happiness.”

“When the mind has ceased to be because of the total absence of the notions of material existence, consciousness exists in its own nature as consciousness; and that is known as pure being. When consciousness devoid of notions of objectivity merges in itself losing its separate identity, as it were, it is pure being. When all external (material) and internal (notional) objects merge in consciousness, there is pure being of consciousness.”

“Mentally renounce all false identification of the self with objects here; and then live where you like, either at home or in a mountain cave. To that householder whose mind has attained utter quiescence, his house itself is the forest. If the mind is at peace and if there is no ego-sense, even cities are as void. On the other

hand, forests are like cities to him whose heart is full of desires and other evils. The distractions of the mind subside in deep sleep; enlightenment attains enlightenment – do as you please.”

“He who has attained the state of pure being is never sullied, whether he lives or dies, at home or elsewhere, in luxury or mendicancy, whether he enjoys and dances, or he renounces everything and isolates himself on a mountain, whether he wears expensive creams and scents or he wears matted locks or falls into the fire, whether he commits sins or performs virtuous deeds, whether he dies or lives till the end of the world-cycle. For he does nothing. It is only the conditioned mind that is tainted, because of its ego-sense and the notions attached to it. When all notions have ceased and wisdom has arisen, the impurities of the mind are removed, naturally.”

“Not till one renounces everything is self-knowledge gained; when all points of view are abandoned, what remains is the self.”

“O sage, there is indeed nothing which is worth desiring or renouncing. For as long as these things are seen as objects, they are nothing but concepts, percepts and notions. When nothing is worth acquiring, it follows that nothing is worth renouncing. Good and evil, great and small, worthy or unworthy are all based on the notion of desirability. When desirability has no meaning, the others do not arise at all. There is truly no essence in all that is seen in this world – the mountains, the oceans, the forests, the men and women and all objects. Hence there is no desire for them. When there is no desire, there is supreme peace at heart.”

“Even if you engage yourself in the activities relating to your daily life and even if likes and dislikes arise in you, your inner being will never become impure. Even as light alone can remove darkness, the knowledge that this world is the creation of ignorance is the only remedy for its ills. Once this knowledge has arisen, the ignorant perception of the world as something real ceases once and for all. Thereafter, even if you engage yourself in activity, you are unattached to it and therefore not tainted by it, even as the eyes of fish are not affected by sea water. You will never again experience delusion.

(...) One should uplift oneself and not revel in the mire of ignorance. The wise man should constantly enquire into the nature of the world, the self, etc. In this, neither wealth nor friends, nor relations, nor scriptures are of any help; only the pure mind which is constantly engaged in self-enquiry and which is endowed with dispassion enables one to cross this ocean of ignorance.”

"Until we attain self-knowledge, we shall return again to this plane of birth and death to undergo childhood, youth, manhood, old age and death again and again; we shall engage ourselves in the same essenceless actions and experiences. Cravings destroy wisdom. Lost in satisfying sensual appetites, life ebbs away fast. The mind falls into the blind well of sense-pleasure. It is a wonder how and why this body, which is an excellent vehicle to take us to the other shore of self-knowledge, falls into the mire of worldliness! In the twinkling of an eye, this little

ripple known as the mind assumes terrible proportions. Man foolishly ascribes to the self the sorrow and the sufferings that do not touch it in the least, and becomes miserable.

Thus conversing with each other and enquiring into the nature of the world, they soon attained the supreme wisdom. Hence, O Rama, I tell you that there is no way other than self-knowledge for the cutting asunder of bondage and for crossing this ocean of illusion. To the enlightened person, this ocean of sorrow is like a little puddle. He views the body as a spectator looks at a distant crowd. Hence he is not affected by the pains that the body is subjected to. The existence of the body does not diminish the omnipresence of the self any more than waves diminish the fullness of the ocean.

(...) The mind should rest in pure consciousness as pure consciousness, with just a little externalised movement of thought, as if aware of the utter vanity of the objects of this world. When thus all attachments have been snapped, the jiva becomes no-jiva; whatever happens thereafter happens – whether activity or inactivity. In such a state of non-attachment, the jiva is not bound to the fruits of action. Or, abandoning even that state of a little comprehension of the objects, let the jiva rest in supreme peace.

Such a liberated person, whether he appears to others to be engaged in activity or not, is for ever free from sorrow and fear. All the people love and adore him. Even in the eyes of others he appears to be agitated, within himself he is firmly rooted in wisdom. His consciousness is ever uncoloured by happiness and unhappiness. He is not distracted by the glamour of the world. Having attained self-knowledge, he lives in constant contemplation as it were; and therefore he is unattached to anything in the universe. Having risen above the pairs of opposites, he appears to be as if in deep sleep even in the wakeful state.

That state in which the mind is freed from its characteristic movement of thought and in which there is only the experience of peace, is known as 'deep sleep in wakefulness'. He who is in it lives a non-volitional life, freed from every type of mental distraction or distress, unconcerned with a short or a long life. When this same state of 'deep sleep in wakefulness' matures, it is known as turiya or the fourth state. Firmly established in that, the sage perceives the universe as if it is a cosmic playground, and life in it is a cosmic dance. Utterly freed from sorrow and fear and from delusion of world-appearance, he who is established in the turiya does not fall into error once again. He is forever immersed in bliss. He goes even beyond this to the great, inexpressible state of supreme bliss. That is considered the state beyond even turiya – incomprehensible and indescribable.

It may be possible to put into words the state of one who is liberated while yet living, which is the state known as turiya or 'deep sleep in wakefulness', or the state of total freedom. The state beyond that (which is the state of those who have transcended body-consciousness) is not for words to describe. This is the 'state beyond the turiya'. O Rama, strive to reach that.

(...) Even as there is no relationship between light and darkness, there can be no relationship between the body and the embodied. When the truth is known, the erroneous perception vanishes. The self is consciousness – pure eternal, self-luminous and free from change; the body is impermanent and impure. How can there exist a relation between the two? The body is enlivened by the life-force or by the other elements; this body can have no relationship whatsoever with the self. Thus, even if the two (self and body) are regarded as two distinct realities, there can be no relationship between them; but, if this duality is unreal, then such thinking itself becomes irrelevant. Let this truth be firmly established in you; there is no bondage nor liberation at any time for anyone anywhere.

(...) even as waves rise in the ocean, the diversity known as the universe arises in the mind. (...) The infinite thus clothed in ignorance, is known as the jiva.

(...) if the mind perishes, everything perishes, and there is final liberation. The man who wails 'I am dying, I perish', is foolishly clinging to a false concept. He goes on experiencing the world-illusion in some other place or time. The jiva that dwells in mental conditioning abandons one body and goes looking for another, even as a monkey abandons one tree in a forest and jumps to another. Thereafter, in a moment, it abandons that too, and seeks yet another, in another part of space and in another period of time. Just as a nanny takes the baby from one place to another in order to distract it, this mental conditioning (or psychological habit or tendency) takes the jiva here and there. Thus tied to the rope of mental conditioning, the jiva goes through repeated birth in various species, enduring interminable suffering.

O Rama, you are not born when the body is born, nor do you die when it dies. To think that the space with the jar came into being when it was made, and the space perishes with the jar, is sheer foolishness. Moreover, the indwelling consciousness is free from notions of the desirable and the undesirable in relation to the body, mind and senses. The indwelling consciousness seems to come into contact with these even as travellers meet in an inn, or logs of wood meet and part in a stream: meeting and parting do not cause happiness or unhappiness to the consciousness. Why then do people exult or grieve in these circumstances?

The self, on account of its ignorant self-limitation as the mind, becomes as if tainted by the objects of the world; but, the same self, when it is awakened to its true nature, abandons its ignorant delusion and regains its self-knowledge. Then, the mind sees the body as if from a great height. Recognising the body as an aggregate of the elements, it transcends body-consciousness and becomes enlightened.

Such an enlightened person is untainted by worldliness or ignorance even while acting in this world. He is neither attracted nor repelled by anything in the world.

(...) All that is, is but the expansion of the relationship between pure experiencing and its experience. That experience is truly the delight of self-bliss. It is pure experiencing itself. Hence it is known as Brahman the absolute. That delight which arises in the contact of this pure experiencing with experience is the highest – to the ignorant, it is worldliness; and to the wise, it is liberation. This pure experiencing is itself the infinite self – when it is bent towards objects, it is bondage; but when it is free, it is liberation. When such experiencing is free from decay or curiosity, it is liberation. When such experiencing is freed from even this contact (the subject-object relationship), then the world-appearance ceases entirely. Then arises the turiya consciousness or 'deep sleep in wakefulness'.

The self is neither this nor that; it transcends whatever is the object of experiencing here. In the unlimited and unconditioned vision of the knower of truth, all this is but the one self, the infinite consciousness, and there is nothing which can be regarded as the not-self. The substantiality of all substances is none other than the self of the infinite consciousness.

(...) This self-knowledge is not gained by explanations and descriptions, nor by the instructions of others. At all times, everything is known only by direct experience. Whatever is experienced and known here in this world, all that is the self, the consciousness devoid of the duality of the experiencing and the experience. It is the self alone that exists everywhere at all times, but because of its extreme subtlety, it is not experienced. In all beings, it is the jiva. All activities take place in the light of the sun, but if the activities cease, the sun does not suffer loss; even so, it is on account of the self that the body, etc., function, but if the body, etc. perish, the self does not suffer loss. The self is not born, nor does it die; it does not acquire, nor does it desire; it is not bound, nor is it liberated – the self is the self of all at all times.

That self is unconditioned by time, space, etc.; how does it become bound? When there is no bondage, what is liberation? Such is the glory of the self. But on account of ignorance of the nature of the self, people weep and wail here. Abandon these two false concepts, viz., that of bondage and that of liberation, and live an enlightened life here. There is no liberation in the sky or on earth or in the netherworld; liberation is but a synonym for pure mind, correct self-knowledge, and a truly awakened state. The complete absence of all desires and hopes is liberation. Until one reaches this true inner awakening or self-knowledge, one considers oneself bound and strives for liberation. Abandon these wrong notions of bondage and liberation, and become 'a man of renunciation', O Rama. Then live a very long life, and rule the whole world.

(...) O Rama, it is desire or hope that makes one revolve, bound to the wheel of world-illusion.

When you perceive the truth that the self alone is all this and that diversity is just a word without substance, you will become totally free from desire or hope. Such a hero who is endowed with supreme dispassion drives away the goblin of illusion by his very presence. He is not pleased by pleasure; he is not troubled by troubles. Attractions do not distract him any more than wind can uproot a

mountain. The twin-forces of attraction and aversion do not even touch him. He looks upon all with equal vision.

Free from the least attachment, he enjoys whatever comes to him unsought, even as the eyes perceive their objects without desire or hate. Such experiences do not therefore produce either joy or sorrow in him. Even though he appears to be engaged in the performance of appropriate actions in this world, his consciousness is not distracted in the least. Whatever may befall him in accordance with the laws of time, space and causation, whether it is pleasant or unpleasant, he remains inwardly undisturbed.

Even as a rope which had been mistaken for a snake does not frighten one who has seen that it is a rope and not a snake, illusion once dispelled does not return, and self-knowledge once attained is never lost. Can one restore to the tree the fruit that has fallen from it?

(...) the enlightened sage functions in this world while his consciousness is firmly established in truth.

(...) Whatever may befall him, whether he is destitute or affluent, whether he lives in a palace or in a forest – he is inwardly undisturbed.

(...) do thou become liberated here and now. The attainment of inner peace by utter non-attachment to anything here is known as liberation; this is possible whether the body exists or not. He who is freed from all attachments is liberated. One should wisely and intelligently exert oneself to attain this liberation; one who does not exert cannot even jump over the footprint of a calf. Hence, O Rama, resort to spiritual heroism, to right exertion; and by the right self-enquiry strive to reach the perfection of self-knowledge. For one who thus strives, the entire universe is like the footprint of a calf.

(...) The sage who has realised the truth and who is liberated from error here, now beholds this world as he would in deep sleep, without the least craving. He does not apprehend with his inner intelligence even those objects and experiences which seek him unsought; for his own heart is withdrawn into itself. He has no hopes for the future and he does not recall the past, nor does he even live in the present; and yet he does all. Asleep, he is awake; awake, he sleeps. He does all, yet he does nothing. Inwardly having renounced everything though outwardly he appears to be busy, he is ever in a state of equilibrium. His actions are entirely non-volitional.

The sage is unattached to anything or anybody.

(...) He has nothing to gain from noble deeds, yet he is noble; he has no longing for pleasure, and hence he is not tempted by it. He is not attracted to bondage or even to liberation. The net of ignorance and error having been burnt by the fire of wisdom, the bird of his consciousness flies away to liberation.

He is not elated when his efforts bear fruit; nor is he worried if they do not. He appears to take and to abandon with the playfulness of a child. He is not surprised if the moon shines hot or the sun shines cool. Knowing that the self which is the infinite consciousness can bring all these about, he is not surprised even by such wondrous phenomena. He is not timid, and he is not given to outbursts of anger.

Knowing that beings are constantly born and that they die constantly, he does not give way to joy or grief. He knows that the world arises in his own vision, even as the dream objects arise when one dreams, and hence all these objects are of momentary existence. Therefore, he does not feel any justification for either pity or joy. When all such concepts like pleasure and pain, desirable and undesirable cease, all notions in the mind cease. Error does not arise again, even as oil is not obtained from burnt seed.

(...) Consciousness alone is the heart of all beings, not the piece of flesh which people call heart! Hence, if the mind, freed of all conditioning, is gathered into pure consciousness, the movement of prana is restrained.

(...) When the sage rests in his own self, with his intelligence firmly established in the inner self, what pleasures can bind him in this world?

One who engages himself in enquiry is not tempted by distractions. The eyes but see; the notions pleasant, unpleasant, etc. arise, not in the eyes, but elsewhere – it is even so with the other senses. Hence, the sense-functions are not evil. If egoistic thought is linked to these sense-functions (which arise and cease in a moment), there is mental agitation."

" 'I am established in the consciousness of total equanimity. Awake, I remain as if in deep sleep. Established in the transcendental state of consciousness, I shall continue to be, till the body drops away.'

(...) 'When the truth is known, error remains error, knowledge becomes clear knowledge, the real is real, the unreal is unreal, what has been destroyed is destroyed and what remains remains.'

Thus reflecting and established in this knowledge, the sage lived in this world for a very long time. He was established in that state which is totally free from ignorance and error, which ensures that he would not be born again. Whenever there was contact with the objects of the senses, he resorted to the peace of contemplation and enjoyed the bliss of the self. His heart was free from attraction and aversion even when all manner of experiences came to him unsought.

(...) When obstinately clinging to a fancy, and therefore abandoning a thorough enquiry into the nature of truth, one apprehends an object with that fancy – such apprehension is described as conditioning or limitation. When such fancy is persistently and intensely indulged in, this world-appearance arises in consciousness. Caught up in his own conditioning, whatever the person sees, he

thinks that to be real and gets deluded. And on account of the intensity of the conditioning and the fancy, he discards his own nature and perceives only the world-illusion. All this happens only to the unwise person. That, whose perception is thus perverted, is known as mind. When this mind is confirmed in its perverted perception, it becomes the seed for repeated birth, old age and death.

When notions of the desirable and undesirable do not arise, then the mind does not arise and there is supreme peace. These alone constitute the form of the mind – conception, imagination, thought and memory. When these are absent, how does a mind exist? When one, established in non-becoming, contemplates that which has not changed into becoming, and when one thus perceives what is as it is, then the mind becomes no-mind. When the psychological conditioning or limitation is not dense, when it has become transparent, one becomes a liberated sage who apparently lives and functions by past momentum (even as a potter's wheel rotates after the initial impulse has been withdrawn), but he will not be born again. In his case, the seed has been fried, as it were, and will not germinate into world-illusion. When the body falls, he is absorbed into the infinite.

Of the two seeds for this world-illusion (viz., movement of prana and clinging to fancy), if one is got rid of, the other also goes away; for the two are interdependent. The mind creates the world-illusion, and the mind is created by the movement of prana in one's own conditioning. Again, this movement of prana also takes place because of the mental conditioning or fancy. Thus this vicious circle is completed – one feeds the other; one spurs the other into action. Motion is natural to prana; and when it moves in consciousness, mind arises – then, the conditioning keeps the prana in motion. When one is arrested, both fall.

The psychological conditioning or limitation alone is the source of untold pain and sorrow, and it is the root of ignorance; but when it comes to an end, the mind falls with it instantly. Even so, by thy restraint of movement of prana (life-force), the mind comes to a standstill, without perceiving the world that dwells within it.

Rama, the notion of an object (of knowledge, of experience) is the seed for both movement of prana and for the clinging to a fancy, for it is only when such desire for experience arises in the heart that such movement of prana and mental conditioning take place. When such desire for experience is abandoned, both these cease instantly.

Of course, the indwelling consciousness is the seed for this desire for experiencing; for without that consciousness, the desire for such experience will not arise at all. However, it has no object of experience either outside or inside; for it is the consciousness itself that, on account of a movement of thought within itself, desires to experience itself as an object. Just as a man dreams of his own death or of his travel abroad, even so this consciousness, by its own cleverness, experiences itself as an object. When such experience takes place, this world-appearance results, O Rama. When this truth is realised, the illusion ceases to be.

What is the truth? That all this is nothing but the one infinite consciousness, and that there is naught else besides. Whatever is seen and whatever is unseen, all that is the infinite consciousness – thus should the wise one realise, so purifying his vision. Unpurified vision perceives the world; purified vision perceives the infinite consciousness, and that itself is liberation. Hence, O Rama, strive to eradicate the desire for experience. Get rid of idleness. Free yourself from all experience.

He who has no desire or hope for anything here, nor entertains a wish to rest in inactivity, such a one does not exist as a jiva; he is neither inactive, nor does he seek to experience. He who does not lean towards experience or perception of objects, though he is engaged in ceaseless activity, he is neither inactive, nor does he do anything or experience anything. The objective experiences do not touch the heart at all – hence, he whose consciousness is not inactive is a liberated sage here and now.

Freed from all conditioning, fully established in the state of unmodified consciousness, the yogi remains like a child or a dumb person; in him, there is bliss, like the blueness of the sky. This bliss is not an experience, but the very nature of consciousness. Hence, it does not act as a disturbance, but remains integrated in the consciousness. There is freedom from all experiences. At the same time, the yogi is constantly engaged in action; hence there is freedom from activity.

However difficult it may be to reach this state, Rama, strive for it, and cross this ocean of sorrow.

This desire for experience arises as a thought in consciousness; and by the repetition of this thought, it gains strength. Thus having brought about the illusory creation within itself, consciousness leads itself to its own liberation. Whatever it conceives of, that materialises. Thus having bound itself, having subjected itself to sorrow (like the silkworm with the cocoon), in due course of time it attains to liberation, because its nature is infinite consciousness. What is seen as the universe is nothing but pure consciousness, O Rama.

Pure existence alone is the seed for this infinite consciousness. They are inseparable like the sun and his rays. However, this pure existence has two aspects: one, diversity; and second, unity. That which is described as 'this' and 'that', 'I' and 'you' is known as diversity. When this diversity is abandoned and there is pure existence, it is regarded as unity. When diversity is abandoned and unity prevails, there is also non-experience; and hence unity is not a 'thing' nor an object of experience. This unity is therefore eternal and imperishable.

Hence, O Rama, abandon all forms of division – division in terms of time or of parts or of substance – and rest in pure existence. These divisions are conducive to the arising of concepts. They are non-different from the pure consciousness; what is more, they are not facts as such. Contemplation of division does not lead to purity of vision.

Pure existence alone without any division in it is the seed for all these that we have discussed thus far; and there is no seed for this pure existence. It is the cause of everything, and it is itself uncaused. In it are all these reflected. All the diverse experiences are experienced in this pure existence, even as diverse tastes are tasted by the one tongue. An infinite number of universes are born, exist and dissolve in it; and they come into mutual relationship in it.

That pure existence is heaviness in all heavy things; that is lightness in all that is light. That is grossness, and that alone is subtlety. It is first among the first, last among the last. It is the light of the luminous, and the darkness of dark. It is substantiality of all substances, and it is the space, too. It is nothing, and it is everything; it is, and it is not. It is seen, and it is unseen. That I am, and that I am not.

O Rama, therefore, by every means in your power, strive to get established in that supreme state, and then do what is appropriate. They who reach that state, which is pure and undecaying, and which is the truth of one's own self, attain to supreme peace. By reaching it, you will for ever be freed from the fear of this worldly existence.

(...) These seeds of sorrow, O Rama, can be destroyed, each by the destruction of the previous ones. But, if you can at one stroke cut off all mental conditioning, and by great self-effort rest in the state of pure existence (if you rest in that state even for a second), in no time you will be established in it. If, however, you wish merely to find your foothold in pure existence, you can achieve it, by even greater effort. Similarly, by contemplating the infinite consciousness, too, you can rest in the supreme state; but that demands greater effort.

Meditation is not possible on objects of experience; for they exist only in consciousness or the self. But if you strive to destroy the conditioning (the concepts, notions, habits, etc.), then in a moment, all your errors and illnesses will vanish. However, this is more difficult than the ones described earlier. For, until the mind is free from the movement of thought, cessation of conditioning is difficult, and vice versa; and unless the truth is realised, the mind does not cease to function, and vice versa. Yet, again, until the conditioning ceases, the unconditioned truth is not realised, and vice versa. Since realisation of truth, cessation of the mind and the ending of conditioning are interwoven, it is extremely difficult to deal with them individually and separately.

Hence, O Rama, by every means in your power, renounce the pursuit of pleasure, and resort to all the three simultaneously. If all these are simultaneously practised for a considerable time, then they become fruitful, not otherwise. O Rama, this world-appearance has been experienced as truth for a very long time; and it needs persistent practice of all these three simultaneously to overcome it.

Wise ones declare that the abandonment of conditioning and the restraint of prana are of equal effect; hence, one should practise them simultaneously. Prana is restrained by the practice of pranayama and the yoga asana, as taught by the guru, or by other means. When desires, aversions and cravings do not arise in the

mind even though their objects are seen in front, then it is to be inferred that mental conditioning has weakened, hence wisdom arises, further weakening the conditioning. Then the mind ceases.

It is not possible to 'kill the mind' without proper methods. Knowledge of the self, company of holy men, the abandonment of conditioning and the restraint of prana – these are the means to overcome the mind. Ignoring these and resorting to violent practices like Hatha Yoga, austerities, pilgrimage, rites and rituals are a waste of time. Self-knowledge alone bestows delight on you. A man of self-knowledge alone lives. Hence, gain self-knowledge, O Rama.

If one has achieved even a little bit of control over the mind by self-enquiry, such a person has attained the fruit of his life. For that self-enquiry will expand his heart. When such enquiry is preceded by dispassion and has attained stability by practice, all the noble qualities resort to it naturally. Ignorance and its retinue do not bother one who is fully established in self-enquiry and who sees what is, without distortion. When he has found his foothold in the spiritual ground, he is not overcome by the robbers known as self-pleasures.

But, sense-pleasures do overcome one who is not so established. He who is not constantly engaged in self-enquiry and is not thus constantly conscious of the self, he alone is considered a dead man. Hence, O Rama, carry on this enquiry constantly. This enquiry reveals the truth by dispelling the darkness of ignorance. Knowledge of the truth in its turn drives away all sorrow. Along with knowledge arises the experience of it. But when the inner light, kindled by a proper study of the scriptures and enquiry into their truth, illumines both knowledge and the experience of it, their total identity is realised. This inner light itself is regarded as self-knowledge by the holy ones; and the experience of it is an integral part of self-knowledge, and non-different from it. He who has self-knowledge is for ever immersed in the experience of it. He is liberated while living and lives like an emperor of the world.

Such a sage is not distracted by the diverse experiences he may apparently be subject to, whether they are regarded by others as pleasant or unpleasant. He is not bound or overcome by pleasure, nor is there a craving for pleasure in him. He is completely satisfied in his own self. He is not attached to anything or anybody; and he has no enmity or hatred in his heart. Nor is he frightened by the roar of an enemy or the roar of a lion in the forest. He does not rejoice when he visits a garden, nor is he distressed if he happens to travel in a desert. Inwardly ever free, yet he engages in doing constantly whatever actions may be appropriate for the moment. His attitude towards both a murderer and a philanthropist is the same. In his cosmic vision, all things great and small appear to be the same, for he knows that the entire universe is nothing but pure consciousness.

He who acts without attachment, merely with the organs of action, is not affected by anything, neither by joy nor by sorrow. His actions are non-volitional. He sees not, though eyes see; he hears not, though ears hear; he touches not, though the body touches. Surely, attachment (contact, association) is the cause for bondage and endless sorrow. Therefore, holy ones declare that the abandonment of

attachment is itself liberation. Abandon attachment, O Rama, and be a liberated sage.

Attachment is that, O Rama, which makes the conditioning of the mind more and more dense, by repeatedly causing the experiences of pleasure and pain in relation to the existence and the non-existence of the objects of pleasure, thus confirming such association as inevitable and thus bringing about an intense attachment to the objects of pleasure. In the case of the liberated sage, however, this conditioning is freed from the experiences of joy and sorrow; hence it is purified, i.e., the conditioning is weakened, if not destroyed. Even if it exists in an extremely weakened state till the death of the body, the actions that spring from such a weakened and so pure conditioning do not result in rebirth.

On the other hand, the dense conditioning which exists in the unwise is itself known as attachment. If you abandon this attachment which causes perverse notions in you, the actions that you may spontaneously perform here will not affect you. If you rise beyond joy and sorrow and therefore treat them alike, and if you are free from attraction, aversion and fear, you are unattached. If you do not grieve in sorrow, if you do not exult in happiness and if you are independent of your own desires and hopes, you are unattached. Even while carrying on your activities here, if you do not abandon your awareness of the homogeneity of the truth, you are unattached. If you have gained self-knowledge and if, endowed with equal vision, you engage yourself in spontaneous and appropriate action in the here and now, you are unattached.

By effortlessly remaining established in non-attachment, live here as a liberated sage without being attracted by anything. The liberated sage lives in the inner silence, without pride or vanity, without jealousy and with his senses fully under his control. Even when all the objects of the world are spread out in front of him, the liberated sage, who is free from cravings, is not tempted by them, but engages himself in mere natural actions. Whatever is inevitable and appropriate, he does; his joy and delight, however, he derives from within; thus he is freed from this world-appearance. Even as milk does not abandon its colour when it is boiled, he does not abandon his wisdom even when it is severely tested by terrible calamities. Whether he is subjected to great pain or he is appointed the ruler of heaven, he remains in a balanced state of mind.

Hence, O Rama, engage yourself constantly in self-enquiry and rest firmly established in self-knowledge. You will never again be subjected to birth and bondage."

"By resorting to dispassion (the unconditioned mind) and a clear understanding of the truth, this ocean of samsara (bondage to life and death) can be crossed; hence engage yourself in such endeavour. When the truth is clearly perceived and when its misunderstanding has been completely abandoned, upon the dissolution of all the latent tendencies or mental conditioning, the sorrowless state is reached.

The one infinite absolute existence or cosmic consciousness alone is, and it is not affected by the concepts of time and space, nor is it subject to polarity or division. The infinite alone exists and has somehow assumed duality. However, when in fact the infinite cannot thus be divided, how can such duality come into being? Knowing this, be free of the ego-sense and rejoice in the self.

There is no mind, no ignorance, no individual soul; these are all concepts that arose in the creator Brahma. Whatever objects there may be, whatever may be the mind and its desires – all that is indeed the one cosmic consciousness. That one alone shines in the netherworld, on earth and in heaven as consciousness.

As long as the concepts born of ignorance persist, as long as there is perception of that which is not the infinite and as long as there is hope in the trap known as the world, so long one entertains notions of mind, etc. As long as one considers the body as the 'I' and as long as the self is related to what is seen, as long as there is hope in objects with the feeling 'this is mine', so long will there be delusion concerning mind, etc.

(...) The illusory notion of the existence of mind, etc., persists only as long as the sublime realisation of the truth is not experienced through the company of the wise, who are totally unattached, and as long as wickedness has not been weakened. As long as the experience of this world as a reality has not been shaken by the energy derived from the clear perception of the truth, so long the existence of the mind etc., seems to be self-evident. Such a notion continues as long as there is blind dependence, on account of craving for objective experience, and as long as there are wickedness and delusion as a consequence.

But in the case of one who is not attracted by pleasure, whose heart is cool because of its purity, and who has shattered the cage of desires, cravings and hopes, the deluded notion of the existence of the mind ceases to be. When he sees even his body as the deluded experience of a non-entity, how can a mind arise in him? He who has the vision of the infinite and into whose heart the world-appearance has merged, does not entertain the deluded notion of a jiva, etc.

When incorrect perception has come to an end and when the sun of self-knowledge arises in the heart, know that the mind is reduced to naught. It is not seen again even as burnt dry leaves. The state of mind of the liberated ones who are still living and who see both the supreme truth and the relative appearance, is known as satva (transparency). It is improper to call it the mind: it is really satva. These knowers of truth are mindless and are in a state of perfect equilibrium: they live their life here playfully. They behold the inner light, all the time, even though they seem to be engaged in diverse actions. Concepts of duality, unity or such others do not arise in them, for there are no tendencies in their heart. The very seed of ignorance is burnt in the state of satva, and it does not again give rise to delusion.

O Rama, you have reached that state of satva, and your mind has been burnt in the fire of wisdom. What is that wisdom? It is that the infinite Brahman, the world-appearance is but an appearance whose reality is Brahman. The appearance (for instance, your body as 'Rama') is insentient, is unreal; its reality is the reality of its substratum which is consciousness. Why then do you grieve? However, if you feel that all this is consciousness, there need not arise in you the notions of diversity. Recollect your essential nature as the infinite consciousness. Abandon the notions of diversity. You are what you are; nay, not even that as a concept, but beyond it you are the self-luminous being. Salutations to you, O cosmic being that is infinite consciousness.

You are that ocean of consciousness in which there appear countless waves and ripples, which are known as universes. You are indeed beyond the states of being and non-being, both of which are mere concepts of the mind. Rise beyond such conditioning, and therefore beyond all duality. How can tendencies and limitations exist in you? All such concepts ('This is a latent tendency or limitation' and 'This is a jiva or the living soul') arise in consciousness; how then are they different from consciousness, and if they are not, how can we say that they arise in consciousness?

That which is known as Rama is in truth the magnificent and infinite ocean of consciousness in which numerous universes appear and disappear like ripples and waves. Remain in a state of total equanimity. You are like the infinite space. Fire is inseparable from heat, fragrance from the lotus, blackness from collyrium, whiteness from snow, sweetness from sugar-cane and light from a luminary. Even so experiencing is inseparable from consciousness. Even as waves are inseparable from the ocean, even so the universes are inseparable from consciousness.

Experiencing is non-different from consciousness; the ego-sense is non-different from experiencing; the jiva is non-different from ego-sense; and the mind is non-different from the jiva (non-different or inseparable). The senses are non-different from the mind; the body is non-different from the senses; the world is non-different from the body; and there is nothing but this world. This catalogue of dependent categories has existed for a very long time; yet this has neither been set in motion by anyone, nor can we say whether it has existed for a very long or very short time. The truth is, O Rama, all this is naught else but the self-experiencing of the infinite.

There is emptiness in the empty; Brahman pervades Brahman; the truth shines in the truth; and fullness fills fullness. The wise man, though functioning in this world, does nothing, for he seeks nothing. Even so, O Rama, remain pure at heart like space, but outwardly engage yourself in appropriate action; in situations which could provoke exultation or depression, remain unaffected by them like a log of wood. He who is friendly even to one who is about to murder him, is a seer of truth. Adoration of one who has not thus risen above likes and dislikes (raga and dvesa) is futile effort. Only he who is free from egoistic or volitional activity and who is utterly non-attached to anything here is liberated; even if he should destroy the world, he does nothing.

He in whom all concepts and habitual tendencies have ceased has overcome all mental conditioning and bondage. He is like a lamp which is not fed with oil.

(...) Correct understanding of the body and the intelligence that dwells in the body enables one to understand the entire creation in its material and its spiritual aspects, as easily as one sees objects illuminated by a lamp. It is only when there is not this right understanding that deluded and wrong notions rise and flourish within one's heart – notions which are utterly devoid of substance. Befuddled by these wrong notions which arise in the absence of the light of true knowledge, one is constantly and restlessly carried hither and thither like a blade of grass in wind.

In the absence of the 'taste' (direct knowledge) of the cosmic intelligence, the senses endeavour to apprehend their objects and vainly imagine that such contact gives rise to meaningful experience! Surely, the infinite and inexhaustible intelligence (consciousness) dwells in all these; however on account of the absence of self-knowledge, it appears to be ignorant of itself, and therefore limited and finite.

The life-force and its retinue function here merely to provide energy for the movements inherent in living, not with any other motive. In the absence of self-knowledge, all the talking and roaring which people indulge in are like the sound produced by a gun! They inevitably proceed towards destruction and do not lead to salutary results. Fools enjoy the fruits of their labour, not knowing that they are resting and sleeping on a rock that is burning hot.

Keeping company with such fools is like sitting in a forest on a tree which is about to be felled. Whatever you do for the sake of such people is like beating the air with a rod. What is given to them is thrown into the mud, and to converse with them is as meaningful as the dog barking at the sky.

Ignorance of the self is the source of all troubles and calamities. Tell me, O Rama, is there a single trouble that does not spring from ignorance of the self? This entire creation is pervaded by ignorance which sustains it. One who is ignorant is visited again and again by terrible sorrow and rarely by pleasure. Sources of sorrow like body, wealth and wife do not cease in the case of one who is ignorant of the self. For there is no end to the ignorance of one who firmly believes that the body is the self; how can true self-knowledge arise in him? As long as such ignorance rules, the fool falls again and again. His sorrow is unceasing. Even the cool rays of the moon are experienced as poisonous fumes by him. The portals of hell are wide open, eager to receive such a fool.

(...) Where the seed of vasana (self-limitation, conditioning or tendency) exists, that state is like deep sleep; it is not perfection. When all vasanas are destroyed and even the potentiality of the vasana does not exist, that state is known as the fourth (beyond waking, dream and deep sleep) and transcendental state. It brings about perfection. Vasana, fire, debt, disease, enemy, friendship (or glue), hate and poison – all these are bothersome even if a little residue is left after their removal.

On the other hand, if all the vasanas have been completely removed, then one is established in the state of pure being; whether such a one is alive or not, he is not again afflicted by sorrow. The cit-sakti (energy-consciousness) lies in immobile creatures, etc., as latent vasana. It is this cit-sakti that determines the nature of each object; it is the fundamental characteristic of the very molecules of each object.

If this is not realised as atam-sakti (the energy of the self or infinite consciousness), it creates the delusion of world-appearance; if it is realised as the truth, which is infinite consciousness, that realisation destroys all sorrow.

(...) Again and again I repeat all this, O Rama, for the sake of your spiritual awakening; the realisation of the self does not happen without such repetition (or, spiritual practice). This ignorance known as avidya or ajnana, has become dense by having been expressed and experienced by the senses in thousands of incarnations, within and outside this body. But, self-knowledge is not within the reach of the senses. It arises when the senses and the mind, which is the sixth sense, cease.

O Rama, live in this world firmly established in self-knowledge.

(...) O Rama, this house known as the body has not been made by anyone in fact! It is only an appearance, like the two moons seen by one suffering from diplopia. The moon is really only one; the duality is optical illusion. The body is experienced to exist only when the notion of a physical body prevails in the mind; it is unreal, but since it appears to be when the notion arises, it is considered both real and unreal. Dreams are real during the dream-state, though they are unreal at other times; ripples are real when they are seen to exist, not at other times. Even so the body is real when it is experienced, as a real substance. It is only an illusory appearance, even though it appears to be real.

The notion of 'I am this body' arises in relation to what is truly a piece of flesh with bones, etc., because of mental predisposition; it is an illusion. Abandon this illusion. There are thousands of such bodies which have been brought into being by your thought-force. When you are asleep and dreaming, you experience a body in it – where does that body arise or exist? While day-dreaming, you imagine you are in heaven, etc. – where is that body? When all these have ceased, you engage yourself in diverse activities, playing different roles – where is the body with which you do these? When you besport with your friends and enjoy their company in self-forgetful delight, where does that body abide? Thus, O Rama, the bodies are but the products of the mind; hence they are regarded as real and unreal. Their conduct is determined by the mind; they are non-different from the mind.

(...) The existence of a world independent of you or the mind is but the jugglery of the mind; it is nothing but the recognition of a notion as if it were a substance.

I remarked that I was born of the mind of the Creator: even so the world arises in the mind as a notion. In fact, even the Creator is but a notion in the cosmic mind; the world-appearance, too, is a notion in the mind. These notions gain strength in the mind by being invested repeatedly with the mantle of truth and, therefore, they arise again and again, creating the illusory world-appearance with them.

If a man resolutely seeks the source of the notions, he realises consciousness; otherwise he experiences the illusory world-appearance again and again. For by continually entertaining notions such as 'This is it', 'This is mine' and 'This is my world', such notions assume the appearance of substantiality. The permanency of the world is also an illusion; in the dream-state, what is really a brief moment is experienced by the dreamer as a life-time. In a mirage, only the illusory 'water' is seen and not the substratum; even so, in a state of ignorance one sees only the illusory world-appearance, but not the substratum. However, when one has shed the ignorance, the illusory appearance vanishes. Even the man who is normally subject to fear is not afraid of an imaginary tiger; the wise man who knows that this world is naught but a notion or imagination is unafraid of anything. When one knows that the world is nothing but the appearance of one's self, of whom need he be afraid? When one's vision is purified by enquiry, one's deluded understanding concerning the world vanishes.

It is by clear perception and understanding that one's nature is purified; and then, it does not become impure again. What is that right understanding? It is to realise that this world is nothing but the reflection (and therefore appearance) of pure consciousness, and thus it is neither real nor unreal. Birth, death, heaven, knowledge and ignorance are all reflections of consciousness. I, you, the ten directions and all this, are consciousness – such is right understanding. When there is right understanding, the mind does not arise, nor does it set; but it attains supreme peace. It does not indulge in praise and censure, in exultation and depression, but it is ever cool and rests in truth.

(...) O Rama, you are thoroughly awakened and you have gained self-knowledge. Remain forever in this exalted state; do not get involved in this world-appearance. This wheel of world-appearance (the wheel of birth and death of all things) has ideas, thoughts or notions for its hub. When these are arrested, the world-appearance ceases, too. If one uses his will-force to arrest the wheel, it continues to revolve if the distractions caused by thoughts do not cease. Hence, one should restrain the hub (the thoughts and notions) having resort to supreme self-effort, strength, wisdom and commonsense. What is not achieved by such concerted action is not achieved by any other means. Hence, one should abandon the false dependence on divine intervention which is in fact the creation of the immature childish mind; and, with one's intense self-effort, one should gain mastery over the mind.

(...) Once the deluded notion that this false body is a reality has arisen, then like a ghost imagined by a little boy, there arises the goblin of egosense or the mind. This false mind or egosense then roars aloud in such a way that even great men, frightened by it, withdraw themselves in deep meditation. He who however slays

the ghost known as the mind (or egosense) in the body, dwells without fear in the void known as the world.

It is strange that even now people live considering the self to be the body created by the illusory ghost known as the mind. They who die while they are yet in the grip of the ghost known as the mind, their intelligence is ignorance! He who trusts in the house haunted by the ghost known as the mind and lives in it is a goblin and he is indeed deluded, for that house (the body) is impermanent and unstable. Hence, O Rama, give up this subservience to the ghost known as egosense, and rest in the self without bestowing a second thought on the egosense.

They who are under the evil influence of the ghost known as egosense are deluded and in fact they have neither friends nor relatives. A deed done with the intelligence overpowered by the egosense is poisonous, and it yields the fruit of death. The fool who is devoid of wisdom and courage and who is wedded to the egosense is already dead. He is like the firewood ready to be consigned into the fire known as hell.

(...) When the egosense is stripped of its coverings, ignored and abandoned by the awakened intelligence, it is incapable of doing you any harm. The self is infinite consciousness. Even if the egosense dwells in this body, how is the self affected?

O Rama, it is impossible to catalogue all the calamities that visit one who is under the influence of the mind. All this weeping and wailing 'Alas, I am dead', 'Alas, I am burning' that one hears in this world – all this is nothing more than the play of the egosense. However, even as the all-pervading space is not polluted by anything, the self which is omnipresent is not affected by the egosense."

"Indeed only that cid-akasa (the infinite consciousness), which alone exists even after the cosmic dissolution, exists even now, utterly devoid of objectivity. The concepts and notions that are illumined by the consciousness within itself shine as this creation, on account of the movements of energy within consciousness, precisely as dreams arise during sleep. Otherwise, it is totally impossible for an object of perception to exist outside of the omnipresent infinite consciousness.

(...) But for the mind and prana, the body has an inert mass. Just as a piece of iron moves in the presence of a magnet, even so the jiva moves in the very presence of consciousness which is infinite and omnipresent. The body is inert and dependent; it is made to function by the consciousness which believes itself to be similar to the vital airs (prana). Thus, it is the karma-self or the active self (karmatma) that keeps the body in motion. It is, however, the supreme self itself that has ordained both the mind and the prana as the promoters of life in the body. It is the consciousness itself, assuming inertia, which rides the mind as the jiva."

"You are bound only when you are ignorant. You will not be bound if you have self-knowledge. Hence, strive by every means to remain vigilant in self-knowledge.

(...) This world-illusion has arisen because of the movement of thought in the mind; when that ceases, the illusion will cease, too; and the mind becomes no-mind. That is the supreme state. The bliss that is experienced in a state of no-mind, that bliss which is uncaused, is not found even in the highest heaven. In fact, that bliss is inexpressible and indescribable, and should not even be called happiness! The mind of the knower of the truth is no-mind; it is pure satva. After living with such no-mind for some time, there arises the state known as turiya-atita (the state beyond the transcendental, or the turiya state)."

"The yogis perform action merely by their mind and senses, for self-purification.

(...) Engage yourself in action, established in the spirit of yoga and unattached to the action; thus you shall not be bound.

Be at peace, even as Brahman is peace. And make your action of the nature of Brahman. Thus doing everything as an offering unto Brahman, you will instantly become Brahman. The Lord dwells in all. By performing all your actions as an offering unto him, shine as the Lord adored by all. Become a true sanyasi (renunciate) by firmly abandoning all thoughts and notions; thus you shall liberate your consciousness.

The cessation of all thoughts and notions of mental images and the cessation of heavy psychological conditioning are the supreme self or Brahman. Striving towards this end is known both as yoga and as wisdom (jnana); the conviction that Brahman alone is all, including the world and the 'I', is known as 'offering everything to Brahman' (Brahmarpanam).

(...) I consider that you have been awakened by my instructions. Behold the self in all and all in the self, remaining for ever firmly established in yoga. He who is thus established is not born again, though he may continue to perform his natural actions here. The concept of unity is used to cancel the concept of the many; the concept of self (infinite consciousness) is used to cancel the conceptualisation of unity. The self can neither be conceived of as existence or non-existence; it is what it is.

The inner light that shines as pure experiencing in all beings, that alone is the self which is indicated by the word 'I'; this is for certain.

(...) The jiva or the living soul or personality lives in the net woven by the elements (earth, water, fire, air and space) and also by the mind and the intellect. And that jiva is dragged by the latent tendencies (past impressions, memory, etc.), imprisoned as it is in the cage known as the body. In course of time, the body gets old; the jiva gets out of that body even as juice from a leaf when pressed. Taking with it the senses and the mind, it leaves the body and goes forth, even as scent leaves its source and goes. The jiva's body is none other than

the vasana or the residual impressions gained in the body. When the jiva has left the body, it becomes inert; it is then known as 'dead'.

Wherever it roams in space, the jiva, which is of the nature of prana or life-force, sees whatever forms are conjured up by its previous vasanas or impressions. These previous impressions are destroyed only by intense self-effort. Even if the mountains were pulverised and the worlds dissolved, one should not give up self-effort. Even heaven and hell are but the projection of these impressions or vasanas.

This vasana arose in ignorance and foolishness, and it ceases only on the dawn of self-knowledge. What is jiva except vasana or mental conditioning, which again is vain imagination or thought-form? He who is able to abandon this vasana while yet living in the body in this world is said to be liberated. He who has not abandoned vasana is in bondage, even if he is a great scholar.

(...) The mind creates fragmentation and division. In fact there is no such fragmentation, but the fragmentation that is observed in this creation is but the mind's own painting.

(...) This indeed is a great wonder: first there appears the picture, and then there arises fragmentation. The picture exists only in the mind. Whatever is done is done by emptiness in emptiness (space); emptiness dissolves emptiness; emptiness enjoys emptiness; emptiness pervades emptiness. Whatever appears to be is pervaded by vasanas (psychological conditioning or mental image). The world-appearance is illusory. It exists in Brahman as an image exists in a mirror – intangible and without holes (breaks) and divisions – being non-different from Brahman. Even what is known as vasana is essentially based on the infinite consciousness and non-different from it.

He who is not free from the bonds of vasana is firmly bound to its illusion. Even if one is left with just a trace of this vasana or mental conditioning, it will soon grow into a mighty forest of samsara (world-appearance or cycle of birth and death). But, if through constant endeavour, this seed of vasana is burnt by the fire of correct understanding and self-knowledge, then that burnt seed will not give rise to further bondage. One whose vasanas are thus burnt does not get lost in pain and pleasure; he lives in this world as a lotus leaf in water.

(...) If the mental modifications are pacified, then the mind is at peace. Satva arises. Then the consciousness is freed from the object. There is pure inner consciousness. It is all and it is omnipresent. It is pure and free from movement of thought. It is transcendental. It is not attained unless all the vasanas have been purified.

(...) When the Lord will thus instruct Arjuna, the latter will remain silent for a few moments and then will say: "Lord, in the light of the sun of your admonitions, the lotus of the intelligence in my heart has fully unfolded." Having said this, Arjuna will instantly pick up his weapons and engage himself in the conduct of the war, as if in a play.

Equip yourself with such an attitude, O Rama, and remain unattached, endowed with the spirit of renunciation and with the realisation that whatever you do or you experience is an offering to the omnipresent being, Brahman. Then you realise the truth, and that is the end of all doubts.

(...) The notion of 'world' arises only when the spirit of enquiry is absent.

(...) The mind is but the movement in consciousness. The non-realisation of this truth is world-vision! Non-realisation of this truth intensifies and aggravates the movement of thought in consciousness. Thus a cycle is formed. Ignorance and mental activity are perpetuated by each other.

When the inner intelligence is awakened, the craving for pleasure ceases; this is the nature of the wise. In him, this cessation of craving for pleasure is therefore natural and effortless. He knows that it is the energy of the self that experiences the experiences.

(...) Desire for liberation interferes with the fullness of the self; absence of such desire promotes bondage! Hence, constant awareness is to be preferred. The sole cause for bondage and liberation is the movement in consciousness. Awareness of this ends this movement. The egosense ceases the very moment one observes it, for it has no support any longer. Then who is bound by whom, or who is liberated by whom?"

"Differentiated consciousness is bondage; liberation is its absence. Whatever pleases you, affirm that and be firm in that. There is no difference between the two, for awareness is the same in both. Who will bemoan the loss of what exists only in ignorance? That which is gained by 'being still', that exists already and has therefore already been 'gained'!

(...) Until the realisation of liberation, the embodied being undergoes unfathomable sorrow. (...) This is the fate (...) of all beings. That being who forgets his inseparability from the supreme self imagines his own notions to be independent and utterly real and substantial. From one such dream he goes to another dream, until he abandons the false notion 'I am the body'."

"Diversity arises in the unawakened state, and it vanishes when one commences one's enquiry.

(...) The silence of deep sleep is conducive to liberation. In it, the prana or life-force is neither restrained nor promoted; the senses are neither fed nor starved; the perception of diversity is neither expressed nor suppressed; the mind is neither mind nor no-mind. There is no division, and hence no effort at abolishing it; it is called the silence of deep sleep, and one who is established in it may or may not meditate. There is knowledge of what IS as it is, and there is freedom from doubt. It is utter emptiness. It is supportless. It is of the nature of supreme peace of which it can neither be said that it is real nor that it is unreal. That state in which one knows "There is no 'I', nor another, no mind nor anything derived from the mind", in which one knows " 'I' is but an idea in this universe, and it is

really pure existence" – that is known as the silence of deep sleep. In that pure existence which is infinite consciousness, where is 'I' or 'another'?

(...) O Rama, when prana is about to leave the body, it already makes contact with those elements with which the next one is to be fashioned. These elements are indeed the crystallisation of the vasanas (psychological conditioning, memory-store, past impressions and predisposition) of the jiva, the reason why the jiva clings to those elements. When the prana leaves the body, it takes with it all the vasanas of the jiva.

Not indeed until these vasanas have been destroyed will the mind become no-mind. The mind does not abandon the life-force till self-knowledge arises. By self-knowledge, the vasanas are destroyed, and thus the mind, too; it is then that the prana does not move. That indeed is the supreme peace. It is by self-knowledge that the unreality of the concepts concerning worldly objects is realised. This puts an end to vasanas and to the link between the mind and the life-force. Vasanas constitute mind. Mind is the aggregate of the vasanas and naught else; if the latter cease, that itself is the supreme state. Knowledge is the knowledge of the reality. Vicara or enquiry itself is knowledge.

Total dedication to one thing, restraint of prana and the cessation of the mind – if one of these three is perfected, one attains the supreme state. The life-force and the mind are closely related like a flower and its fragrance, or sesame seed and oil. Hence, if the movement of thought in the mind ceases, the movement of prana ceases, too. If the total mind is one-pointedly devoted to a single truth, the movement of mind and therefore of life-force ceases. The best method is by enquiring into the nature of the self which is infinite. Your mind will be completely absorbed. Then both the mind and the enquiry will cease. Remain firmly established in what remains after that.

When the mind does not crave for pleasure, it is absorbed into the self, along with the life-force. Ignorance is non-existence; self-knowledge is the supreme state! Mind alone is ignorance when it appears to be a reality; the realisation of its non-existence is the supreme state. If the mind remains absorbed even for a quarter of an hour, it undergoes a complete change, for it tastes the supreme state of self-knowledge and will not abandon it. Nay, even if the mind has tasted it for a second, it does not return to this-worldly state. The very seeds of samsara (world-appearance or cycle of birth and death) are fried. With them, ignorance is dispelled, and the vasanas are utterly pacified; one who has reached this is rooted in satva (truth). He beholds the inner light and rests in supreme peace."

"Bhagiratha said: This worldly life is really essenceless and stupid. Day and night chase each other. People repeat the same meaningless actions again and again. I regard only that as proper action which leads to the attainment beyond which there is nothing to be gained; the rest is repeated foul excretion. (...) Lord, how can one put an end to this sorrow and to old age, death and delusion which contribute to repeated birth here?

Tritala said: Sorrow ceases, all the bondages are rent asunder and doubts are dispelled when one is fully established in the equanimity of the self for a long time, when the perception of division has ceased and when there is the experience of fullness through the knowledge of that which is to be known. What is to be known? It is the self which is pure and which is of the nature of pure consciousness which is omnipresent and eternal.

Bhagiratha asked: I know that the self alone is real and the body, etc., are not real. But how is it that it is not perfectly clear to me?

Tritala said: Such intellectual knowledge is not knowledge! Unattachment to wife, son and house, equanimity in pleasure and pain, love of solitude, being firmly established in self-knowledge – this is knowledge, all else is ignorance! Only when the egosense is thinned out does this self-knowledge arise.

Bhagiratha asked: Since this egosense is firmly established in this body, how can it be uprooted?

Tritala replied: By self-effort and by resolutely turning away from the pursuit of pleasure. And by the resolute breaking down of the prison-house of shame (false dignity), etc. If you abandon all this and remain firm, the egosense will vanish, and you will realise that you are the supreme being!"

"Lo and behold! I have realised that it is the self which is pure consciousness that dwells as the jiva, because the consciousness becomes aware of itself as its own object. This object is insentient and unreal; and because the self identifies itself with this object, it apparently clothes itself with insentience, having apparently (but not in truth) abandoned its essential nature as consciousness. For, such is the nature of consciousness: whatever it conceives itself to be, whether real or imaginary, that it becomes, apparently having abandoned its own nature. Thus, though the self is pure consciousness, it imagines itself to be insentient and unreal on account of its perception of objects.

(...) Delighted by this self-discovery, the queen exclaimed: "At last I have attained that which is to be attained (known). Now there is no loss. Even the mind and the senses are but the reflections of consciousness, though they are unreal, independent of consciousness. This supreme consciousness alone exists. It is the supreme truth, untainted by any impurity, for ever in a state of perfect equilibrium and devoid of egosense. Once this truth is realised, it shines constantly without setting.

It is this consciousness that is known by various names – Brahman, supreme self, etc. In it, there is no division into subject-object and their relation (knowledge). Consciousness becomes conscious of its own consciousness; it cannot be realised otherwise (as an object of consciousness). It is this consciousness alone that is manifest as the mind, intellect and the senses. This world-appearance, too, is but consciousness apart from which nothing is. Consciousness does not undergo any change; the only apparent change is the illusory appearance, which is illusory and therefore not real! In an imaginary ocean, imaginary waves arise. The mind-

stuff itself is the ocean, and the waves are of the mind-stuff, too. Even so, the world appearance arises in consciousness and is therefore non-different from it.

I am pure consciousness, devoid of egosense and all-pervading. There is neither birth nor death for this consciousness. It is not subject to destruction, for it is like space. It cannot be cut or burnt. It is pure light or consciousness, without defect.

I am free from all delusion. I am at peace. All these gods, demons and numerous beings are essentially unmade, for they are non-different from the consciousness. The appearance is illusory, even as soldiers made of clay are clay, not soldiers.

The seer (subject) and the seen (object) are in reality the one pure consciousness. How has this delusion which gives rise to concepts like 'This is oneness' and 'This is duality' come into being? In whom does that delusion exist? Whose is it? I rest in nirvana (liberation or enlightenment), without the least mental agitation, having realised that all that is (whether sentient or insentient) is pure consciousness. There is no 'this' nor 'I' nor 'the other'; there is no being or non-being. All this is peace.

(...) I have abandoned this emptiness which has assumed some sort of a form. I remain rooted in that which is truth, not in the appearance. Hence I am radiant. I have abandoned all these and I have resorted to something other than these, which is both real and unreal. Hence I am radiant. That is something, and that is also not-something. I know that as it is. Hence I am radiant. I delight in the non-enjoyment of pleasures as if I have enjoyed them. I give way neither to joy nor to anger. Hence I am radiant. I experience the greatest joy in remaining established in the reality that shines in my heart. I am not distracted by the royal pleasures. Hence I am radiant. Even when I am in the pleasure-gardens, I remain firmly established in the self, neither in the enjoyment of pleasure nor in shyness etc. Hence I am radiant.

I am the ruler of the universe. I am not the finite being. I delight in the self. Hence I am radiant. This I am, I am not; in truth I am nor am I; I am the all, I am naught. Hence I am radiant. I seek not pleasure, nor wealth, nor poverty, nor any other form of existence. I am happy with whatever is obtained without effort. Hence I am radiant. I sport with attenuated states of attraction and repulsion, with the insights gained through the scriptures. Hence I am radiant. Whatever I see with these eyes and experience with these senses, whatever I behold through my mind – I see nothing but the one truth which is seen clearly by me with myself.

(...) There are three types of attainable goals in this world, O Rama: desirable, detestable and ignorable. What is desirable is sought with great effort; what is detestable is abandoned; between these two is that towards which one is indifferent. Normally, one regards that as desirable which promotes happiness; its opposite is considered undesirable; and one is indifferent to those which bring neither happiness or unhappiness. However, in the case of the enlightened ones, these categories do not exist. For they look upon everything as a mere play, and hence they are utterly indifferent to everything seen or unseen.

(...) In preparation, one should abandon all habits and tendencies that are unrelated to what one wishes to achieve. One should learn to close the apertures in the body and also learn the practice of the different postures. The diet should be pure. One should contemplate the meaning of holy scriptures. Right conduct and the company of holy ones are essential. Having renounced everything, one should sit comfortably. If then one practices pranayama for some time without allowing anger, greed, etc., to rise within oneself, the life-force comes under one's perfect control."

"How is the tree to be uprooted? By engaging oneself in the enquiry into the nature of the self – 'Who am I?' This enquiry is the fire in which the very seed and the very roots of the tree known as citta (mind) are burnt completely."

"Truly, there is no mind in the liberated ones. What is the mind? The psychological conditioning or limitation which is dense and which leads to rebirth is known as mind; this is absent in the liberated sages. The liberated sages live with the help of the mind which is free from conditioning and which does not cause rebirth. It is not mind at all but pure light (satva). The liberated ones live and function here established in this satva, not in the mind. The ignorant and inert mind is mind; the enlightened mind is known as satva. The ignorant live in their mind; the enlightened ones live in satva.

You have attained to the state of satva (the unconditioned mind) on account of your supreme renunciation. The conditioned mind has been totally renounced; of this I am convinced. Your mind has become like pure infinite space. You have reached the state of complete equilibrium which is the state of perfection. This is the total renunciation in which everything is abandoned without residue.

What sort of happiness (destruction of sorrow) does one gain through austerities? Supreme and unending happiness is attained only through equanimity. What sort of happiness is that which is gained in heaven? He who has not attained self-knowledge tries to snatch a little pleasure through the performance of some rituals. One who does not have gold clings to copper!

(...) It is in the infinite consciousness that all these realities and even the unreal notions arise; and into it they dissolve. Even ideas like 'This is to be done' and 'This is not to be done' are droplets of this infinite consciousness. Abandon even these, and rest in the unconditioned. All these (austerity, etc.) are indirect methods. Why should one not adopt the direct method of self-knowledge?

That which has been described as satva should be renounced by the satva itself – that is, by total freedom from it, or by non-attachment to it. Whatever sorrow arises in the three worlds, O king, arises only from mental craving. If you are established in that state of equanimity which treats of both movement and non-movement of thought as non-different, you will rest in the eternal.

There is only one infinite consciousness: that Brahman which is pure consciousness itself known as satva. The ignorant see it as the world. Movement (agitation) as also non-movement in that infinite consciousness are only notions in the mind of the spectator; the totality of the infinite consciousness is all these, but devoid of such notions. Its reality is beyond words!

(...) They who, though remaining established in equilibrium, do not let their organs function naturally as long as the body is alive, are obstinate and stubborn people. As long as there is sesame, there is oil; as long as there is the body, there are the different moods also. He who rebels against the states that the body is naturally subject to cuts space to pieces with a sword. The equilibrium of yoga is for the mind, not for the organs of action and their states. As long as the body lasts, one should let the organs of action perform their proper function, though the intellect and the senses remain in a state of equanimity. Such is the law of nature to which even the gods are subject."

"Renounce everything. (...) By 'total' is meant only the mind, for mind is the all. Renunciation of the mind is total renunciation.

(...) that which appears to be because of ignorance perishes at the dawn of knowledge. In truth, there is no egosense. It seems to exist on account of ignorance and delusion. Where is this egosense, how did it arise, what is it? In all beings at all times, there is but the one pure consciousness! Hence, this egosense is but a word. Give it up, my son; and give up self-limitation or psychological conditioning. You are the unconditioned, never conditioned by time, space, etc."

"You are that subtle and pure consciousness which is indivisible, free from ideation, but which encourages all beings. It is only in the state of ignorance that the world is seen as an illusory appearance; in the vision of the enlightened, all this is seen as Brahman. Abandon the concepts of unity and diversity, and remain blissful. Do not behave like the deluded man, and suffer!"

"He is a mahakarta (great doer of actions) who is free of doubts and performs appropriate actions in natural situations, whether they be regarded as dharma (right) or adharma (wrong), without being swayed by likes and dislikes, by success and failure, without egosense or jealousy, remaining with his mind in a state of silence and purity. He is unattached to anything, but remains as a witness of everything, without selfish desires or motives, without excitement or exultation, but with a mind at peace, without sorrow or grief, indifferent to action and inaction, whose very nature is peace and equilibrium or equanimity which is sustained in all situations (in the birth, existence or annihilation of all things).

He is a mahabhokta (great enjoyer) who does not hate anything nor long for anything, but enjoys all natural experiences, who does not cling to or renounce anything even while engaged in actions, who does not experience though experiencing, who witnesses the world-play unaffected by it. His heart is not affected by pleasure and pain that arise in the course of life and the changes that cause confusion, and he regards with delight old age and death, sovereignty and

poverty and even great calamities and fortunes. His very nature is non-violent and virtuous, and he enjoys what is sweet and what is bitter with equal relish, without making an arbitrary distinction 'This is enjoyable' and 'This is not'.

He is a mahatyagi (great renouncer) who has banished from his mind concepts like dharma and adharma, pain and pleasure, birth and death, all desires, all doubts, all convictions, who sees the falsity in the experience of pain by his body, mind, etc., who has realised 'I have no body, no birth, no right and no wrong', who has completely abandoned from his heart the notion of world-appearance.

(...) A satva-mind, O Rama, is untouched by sins like greed and delusion even under the worst provocation. Virtues like delight (in the prosperity of others) do not leave the person whose egosense has been dissolved. The knots of mental conditioning and tendencies are cut asunder. Anger is greatly attenuated, and delusion becomes ineffective. Desire becomes powerless. Greed flees. The senses function on an even keel, neither getting excited nor depressed. Even if pleasure and pain are reflected on his face, they do not agitate the mind which regards them as all insignificant. The heart rests in equanimity.

The enlightened man who is endowed with all these virtues effortlessly and naturally wears the body. Being and non-being (like prosperity and adversity) when they follow each other creating diverse and even great contradictions, do not generate joy and sorrow in the holy ones.

Woe unto him who does not tread this path to self-knowledge which is within reach if he directs his intelligence properly. The means for crossing this ocean of samsara (world-appearance or the cycle of birth and death) and for the attainment of supreme peace are enquiry into the nature of the self (Who am I?) and of the world (What is the world?) and of the truth (What is truth?).

What you see here does not exist, my son, none of it! Nor is there anything which is unseen and which is beyond the mind and the senses. There is but the self which is eternal and infinite. What is seen as the universe is but a reflection in that self. On account of the energy inherent in the cosmic consciousness, that reflection is seen here as the cosmos, and elsewhere as living beings. That is what you call the world. There is neither bondage nor liberation. The one infinite consciousness alone exists, neither one nor many! Abandon all thought of bondage and liberation, and rest in peace.

It is when pure consciousness gives rise to concepts and notions within itself that it assumes an individuality (jiva). Such individuals wander in this samsara (world-appearance). In an eclipse, what was unseen earlier is seen; even so, it is possible to perceive through the individual's experiences the pure experiencing which is the infinite consciousness. But this self-knowledge is not gained by study of scriptures or with the help of a guru; it can only be gained by the self for itself.

Regard your body and senses as instruments for experiencing, not as self. The notion 'I am the body' is bondage; the seeker should avoid it. 'I am no-thing but pure consciousness' – such understanding, when it is sustained, is conducive to liberation. It is only when one does not realize the self which is free from old age, death, etc., that one wails aloud, 'Alas, I am dead or I am helpless'. It is by such thoughts that ignorance is fortified. Free your mind from such impure thoughts and notions. Rest in the self free from such notions. Though engaged in diverse activities, remain established in a state of perfect equilibrium, and rule this kingdom in peace and joy.

The Lord sports in this world-appearance, and then withdraws it into himself. The power or energy that creates and brings about bondage is also the power or the energy that dissolves creation and liberates. Just as the tree pervades all its parts and leaves, this infinite consciousness pervades the entire universe. Alas, the ignorant person does not realize it, though it is in every cell of his being. He who sees that the self alone is all enjoys bliss.

One should gain this understanding through study of scriptures and company of holy ones. This is the first step. Reflection or enquiry is the second. Non-attachment or psychological freedom is the third. The fourth is snapping of the bonds of vasana (conditioning and tendencies). The bliss that is derived from pure awareness is the fifth; in it the liberated sage lives as in half-sleep. Self-knowledge is the sixth, in which the sage is immersed in a mass of bliss and lives as if in deep sleep. The seventh state which is known as turiya (the transcendental) is itself liberation; in it, there is perfect equanimity and purity. Beyond this (still the seventh state) is the turiyatita which is beyond description. The first three states are 'waking' states. The fourth is the dream state. The fifth is the deep sleep state, because it is full of bliss. The sixth is the turiya or the non-dual consciousness. The seventh is indescribable. One who has reached this is established in pure being devoid of subject-object division. He is not eager to die nor to live. He is one with all. He is free from individuation.

The liberated sage may be one who has formally renounced the world, or he may live a householder's life. But knowing 'I do nothing', he grieves not. Knowing that 'I am untouched and my mind is uncoloured and freed from all conditioning, I am pure and infinite consciousness', he grieves not. Freed from the notions of 'I' and 'the other', the enlightened one does not grieve. Wherever he is and in whatever society, he knows that all that is is as it is and does not grieve. He knows that all the directions are filled with the radiance of the self, which is eternal. It is indeed on account of ignorant self-limitation that one experiences joy and sorrow in alternating circumstances. When such ignorant self-limitation is either weakened or destroyed, there is neither excitement nor grief. That action which proceeds from such weakened vasana or conditioning is non-action whose seeds do not germinate! He performs his actions merely with the limbs of the body, but with his mind and heart at rest in supreme peace.

All other faculties that one acquires perish when not repeatedly used. But his self-knowledge, once acquired, grows day by day.

Individuality (jivahood) exists only as long as desire for pleasure lasts. Even this desire is born of ignorance! When self-knowledge arises, desire drops away; and with it, the self abandons the notion of individuality and realizes its infinite nature. They who entertain such notions as 'This is mine' and 'I am this' fall into the pit of ignorance; they who have abandoned such notions with their heart and mind ascend higher and higher. Behold the self-luminous self which pervades everything. The very moment that this omnipresence of consciousness is realized, one crosses the ocean of samsara.

Know that whatever is done by Brahma, Visnu, etc., is done by you. Whatever is seen at any time, all that is the self or the infinite consciousness. You are that infinite consciousness. With what can that be compared? You are neither the void nor non-void, neither consciousness nor unconsciousness, neither the self nor another! When the egosense dies, ignorance perishes; and that is known as liberation.

He who has attained this self-knowledge goes beyond the caste system and the regulations concerning the orders of life and the scriptural injunctions and prohibitions, even as the lion breaks out of its cage. His actions are not motivated and are non-volitional; hence he is not tainted by their merit. He is beyond praise and censure; he does not worship nor receive worship. He is not agitated by others; he does not agitate others. He alone is fit to be worshipped, glorified and saluted. Not by rites and rituals, but by the worship of such sages alone does one attain wisdom."

"The Lord assumes individuality (jiva). The elements arise in the cosmos without any reason whatsoever. The individual which emanated from the Lord experiences the elements (objects) as if they were created by him. Thus do all jivas arise and function for no obvious reason. But from then on, their own individual actions become the causes for their subsequent experience of pleasure and pain. The limitation of one's own understanding is the cause for the individual's actions.

One's limited understanding and one's own notions are the cause of bondage, and liberation is their absence. Hence abandon all notions (sankalpa). If you are attracted by anything here, you are bound; if you are not attracted at all, you are free. Whatever you do and whatever you enjoy, you do not really do, nor do you enjoy. Know this and be free.

All these notions exist in the mind. Subdue the mind by the mind. Purify the mind by the mind. Destroy the mind by the mind. Expert washermen wash dirt with dirt. A thorn is removed by another thorn. Poison antidotes poison. The jiva has three forms: the dense, the subtle and the supreme. The physical body is the dense form. The mind with its notions and limitations is the subtle body. Abandon these two and resort to the supreme which is the reality – pure, unmodified consciousness. This is the cosmic being. Remain established in it, having firmly rejected the other two.

(...) That pure and equanimous state which is devoid of egosense and non-egosense, of the real and the unreal, and which is free is known as turiya (the fourth state). It is the state of the liberated sage. It is the unbroken witness consciousness. It is different from the waking and the dreaming states which are characterized by movement of thought; it is different from the deep sleep state which is characterized by inertia and ignorance. When the egosense is abandoned, there arises the state of perfect equilibrium in which the turiya manifests itself.

(...) Hence, I tell you, O Rama, there is naught but the turiya. The turiya is unmodified consciousness, and that alone exists. Waking, dream and sleep are states of the mind. When they cease, the mind dies. Satva alone remains – which the yogis aspire to reach.

This is the conclusion of all scriptures: there is no avidya (ignorance) and no Maya (illusion) in reality; Brahman alone exists. Some call it the void, others pure consciousness, others the Lord; and they argue among themselves. Abandon all these notions. Rest in nirvana without movement of thought; with the mind greatly 'weakened' and the intelligence at peace, rest in the self as if you are deaf, dumb and blind. Inwardly abandon everything; externally engage yourself in appropriate action. The existence of the mind alone is happiness; the existence of the mind alone is unhappiness. By remaining unaware of the mind, let all these cease. Remain unaffected by what is attractive and what is unattractive; by just this much of self-effort, this samsara is overcome! By remaining unaware of pleasure and pain and of even that which lies between the two, you rise above sorrow. Just by this little self-effort, you attain the infinite.

(...) Man is either world-accepting (pravrtta) or world-negating (nivrtta). The former questions, 'What is all this liberation? For me this samsara and life in it are better' and engages himself in the performance of his worldly duties. After very many births he gains wisdom. He realises that the activities of the world are a meaningless repetition and does not wish to waste his life in them. He thinks, 'What is the meaning of all this? Let me retire from them.' He is considered nivrtta.

'How shall I cultivate dispassion and thus cross this ocean of samsara?' thus he enquires constantly. Day by day this thought itself generates dispassion in him, and there arise peace and joy in his heart. He is disinterested in the activities of the marketplace, but engages himself in meritorious activities. He is afraid to sin. His speech is appropriate to the occasion, soft, truthful and sweet. He has set his foot on the first yoga-bhumika (state of yoga). He is devoted to the service of holy ones. He gathers scriptures whenever and wherever he finds them and studies them. His constant quest is the crossing of the ocean of samsara. He alone is a seeker. Others are selfish.

He then enters the second state of yoga known as vicara, enquiry. He eagerly resorts to the company of holy ones who are well versed in the scriptures and in spiritual practices. He knows what is to be done and what is not to be done. He abandons evils like vanity, jealousy, delusion and greed. From the preceptors, he learns all the secrets of yoga.

Easily thereafter, he graduates to the third state of yoga known as asamsanga, non-attachment or freedom. He roams the forests in seclusion and strives to quieten the mind. Adherence to the scriptures and to virtuous conduct bestows upon him the faculty of seeing the truth. This non-attachment or freedom is of two types, the ordinary and the superior. One who practices the first type of freedom feels, 'I am neither the doer, nor the enjoyer, neither do I afflict others nor am I afflicted by others. All this happens on account of past karma under the aegis of god. I do nothing whether there is pain or pleasure, good fortune or calamity. All these, as also meeting and parting, psychic distress and physical illness, are brought about by time alone.' Thus thinking, he investigates the truth. He is practising ordinary non-attachment or freedom.

By diligent practice of this yogic method, by resorting to the company of the holy ones and the avoidance of evil company, the truth is clearly revealed. When thus one realizes the supreme which is the only essence or truth beyond this ocean of samsara, he realizes 'I am not the doer, but God alone is the doer; not even in the past did I do anything.' He abandons vain and meaningless words and remains inwardly mentally silent. This is superior non-attachment or freedom. He has abandoned all dependency, above and below, within and without, tangible and intangible, sentient and insentient. He shines like supportless and limitless space itself. This is superior freedom. In it, he enjoys peace and contentment, virtue and purity, wisdom and self-enquiry.

The first stage of yoga presents itself to one by accidental coincidence, as it were, after one has led a pure life full of virtuous deeds. One who sets his foot on it should cherish it and protect it with great zeal, diligence and effort. Thus he should proceed to the next state, enquiry. By diligently practicing enquiry, he should ascend to the third state, freedom.

(...) After very many lives, the ignorant man is awakened by accidental coincidence. Till then he experiences this samsara. When dispassion arises in his heart, then samsara recedes. Even an imperfect practice of this yoga destroys the effects of past sins. If one leaves the body during the practice, one ascends to heaven and is then born in circumstances favorable to the pursuit of his practice. Very soon, he ascends the ladder of yoga again.

These three states are known as 'waking state' because in them there is division in consciousness. However, the practitioner becomes an adorable person (arya). Seeing him, the ignorant are inspired. He who engages himself in righteous actions and avoids evil is adorable (arya). This adorable holiness is in a seed state in the first state of yoga, it sprouts in the second, and attains fruition in the third. One who dies after thus having gained the status of an adorable one (arya) and who has obviously cultivated noble thoughts, enjoys the delights of heaven

for a long time, and then he is born as a yogi. By the diligent practice of the first three stages of yoga, ignorance is destroyed, and the light of wisdom arises in one's heart.

In the fourth state of yoga, the yogis behold the one in all with a mind that is free from division. Division has ceased and unity is steady, and therefore they behold the world as if it were a dream.

In the fifth state, only the undivided reality remains. Hence it is likened to deep sleep. He who has reached this state, though he is engaged in diverse external activities, rests in himself.

After thus proceeding from one state to another, he reaches the sixth, which is the turiya. In this he realizes, 'I am neither real nor unreal, nor even egoless. I am beyond duality and unity. All doubts are at rest.' He remains like a painting of a lamp (hence, though he has not reached nirvana – lamp without fuel – he is like a lamp without fuel as the lamp is only a painted figure). He is void within, void without, void like an empty vessel; at the same time, he is full within and full without, like a full vessel immersed in the sea.

They who reach the seventh state are known as 'the disembodied liberated beings'. Their state is not for words to describe. Yet, they have been described variously.

They who practice these seven states do not come to grief. But there is a terrible elephant roaming in a forest working havoc. If that elephant is killed, then man attains success in all these seven states, not otherwise. Desire is that elephant. It roams in the forest known as the body. It is maddened by sensuousness. It is restless with conditioning and tendencies (vasana). This elephant destroys everybody in this world. It is known by different names – desire, vasana (tendency or mental conditioning), mind, thought, feeling, attachment, etc. It should be slain by the weapon known as courage or determination, born of the realization of oneness.

Only as long as one believes in objective existence does desire arise! This alone is samsara: the feeling 'This is'. Its cessation is liberation (moksa). This is the essence of jnana or wisdom. Recognition of 'objects' gives rise to desire. Non-recognition of objects ends desire. When desire ends, the jiva drops its self-limitation. The great man therefore abandons all thoughts concerning what has been experienced and what has not been experienced. I declare with uplifted arms that the thought-free, notion-less state is the best. It is infinitely superior to the sovereignty of the world. Non-thinking is known as yoga. Remaining in that state, perform appropriate actions or do nothing! As long as thoughts of 'I' and 'mine' persist, sorrow does not cease. When such thoughts cease, sorrow ceases. Knowing this, do as you please.

(...) There is no division in consciousness which can be called the world. Rid yourself of the notion of division by the practice of the secrets revealed to you. Both waking and sleep states are parts of this creation. Enlightenment is characterized by the pure inner light. This creation emerges from nothing; it dissolves in nothing – its very nature is void; it does not exist. On account of beginningless and false self-limitation, this creation appears to exist, creating countless confusions. You are deluded, because you do not recollect repeatedly and frequently the truth concerning the infinite consciousness, but you partake of the poison of self-limitation and the consequent psychological conditioning.

This delusion continues till you reach the feet of the enlightened sages and gain the right knowledge from them. Dear one, that which did not exist in the beginning and will not exist in the end does not exist even now. This world-appearance is like a dream. The sole reality in which it appears and disappears is the infinite consciousness. In the ocean of samsara or ignorance, there arises the notion of 'I' on account of the beginningless potential of self-limitation. Thereupon, the movement of thought generates other notions like 'mine-ness', 'attraction' and 'repulsion', etc. Once these notions strike root in one's consciousness, one inevitably falls a prey to endless calamities and sorrow.

Dive deep into the inner peace, not into the sea of diversity. Who lives, who is dead, who has come – why do you get lost in such false notions? When the one self alone is the reality, where is room for 'another'? The theory that Brahman appears as the world (just as rope appears as snake) is meant only for the entertainment of the childish and ignorant. The enlightened ones rest for ever in the truth which does not even appear to be different.

Ignorant people who dislike seclusion are sunk in sorrow, and occasionally they may smile. The knowers of the truth on the other hand are happy and smiling at all times. The truth or the self is subtle, and hence it appears to be veiled by ignorance. But even if you believe in the atomic substantiality of the world, the self does not go away. Why then do you grieve? The unreal (ignorance, etc.) does not come into being at any time, nor does the reality of the self ever cease to be.

However, on account of various reasons, confusion arises. In order to overcome this, worship the Lord who is the preceptor of the whole universe. Your evil karmas have not fallen away from you; but they have become the noose with which you are bound. Till your mind becomes no-mind (satva), adopt the adoration of name and form. After that, you will be established in the contemplation of the absolute. Then behold, even for an instant, the inner self with the self, in the inner light.

The supreme is attained by one who through self-effort and right actions has earned the grace of the Lord. Past habits and tendencies are very strong. Hence mere self-effort is inadequate. Even the gods are unable to defy the inevitable (fate). Everyone is subject to this world order (niyati) which is beyond thought and expression.

But the spiritual hero should firmly believe that even after several incarnations, enlightenment is certain. By evil actions, one is bound to this samsara; and by right actions, one is liberated! By the present right action, the effects of past evil actions are weakened. If you surrender all your actions to Brahman, you will never again whirl on this wheel of samsara.

Behold, ignorant people in this world are made to play different roles in this world by the director, Time! Time creates, preserves and destroys. Why do you become agitated by the loss of wealth, etc., and why do you yourself begin to dance? Be still and witness this cosmic dance! They who are devoted to the gods, to the holy brahmanas and to the guru, and who adhere to the tenets of the scriptures, earn the grace of the supreme Lord.

(...) Dear friend, if you wish that this delusion known as samsara should come to an end, then give up all actions and become a lover of Brahman.

(...) They who desire liberation should engage themselves only in such actions which are free from defects and desist from selfish and sinful actions. When the qualities of the mind are abandoned, it takes on the qualities of the infinite. The jiva is liberated when one contemplates, 'I am that which is beyond the body, mind and senses', when one is free from notions of 'I am the doer' and 'I am the enjoyer' as also from notions of pain and pleasure, when one realizes that all beings are in the self and the self is in all beings, when one abandons the waking, dream and deep sleep states and remains in the transcendental consciousness. That is the state of bliss which is infinite consciousness. Immerse yourself in that ocean of nectar which is full of peace; do not drown in diversity.

(...) The abandonment of mental conditioning and notions is appropriate only to the living creature, not to one that is dead. What is kalpana (notion or mental activity)? It is only the egosense. When that is realized to be void, there is abandonment of the egosense. The notion created within oneself by the external object is known as kalpana. When that notion takes on the characteristic of void or space, there is the abandonment of the notion. Memory is kalpana. Hence the wise say that non-remembering is the best. Memory encompasses that which has been experienced as well as that which has not been experienced. Abandon 'remembering' what has been experienced and what has not been experienced, and remain established in the self, like a baby who is half-awake.

Even as the potter's wheel keeps revolving on account of past momentum, continue to live and act here without entertaining any notions, without the operation of the mind which has now been transformed into pure satva. I declare with uplifted arms: 'The abandonment of notions is the supreme good.' Why do people not listen? How powerful is delusion! Under its influence one who holds the precious gem of vicara (self-enquiry) on his palm does not abandon his delusion. This alone is one's supreme good: the non-perception of objects and the non-arising of notions. This should be experienced.

If you rest peacefully in your own self, you will know that in comparison even the state of an emperor is like a blade of grass. When one has made up his mind to go to a certain place, his feet function without any mental activity. Function like those feet, and perform action here. Act here after abandoning desire for reward or the fruits of actions, without the motivation of pleasure or profit. Then the objects of the senses will be devoid of attraction but will be what they are. Even when sensation of pleasure arises on contact with the objects, let it lead you inward to the self. Do not long for the fruits of action; do not be inactive either. Or, be devoted to both or neither, as it might happen. For, it is the will to do or not to do that binds, and its absence is liberation. There is in fact neither a must nor a must-not; all this is pure being. Let your intelligence not recognize any of these. Remain forever what you are in truth. The awareness of 'I' and 'mine' is the root of sorrow; its cessation is emancipation. Do what appeals to you.

Just as an army fashioned with clay is nothing but clay figurines, the entire universe is pure self and non-dual. Since this non-dual self alone exists, what is the object and by whom is it perceived? Apart from that supreme self, there is nothing which can be referred to as 'I' or as 'mine'.

(...) Rama said: Surely, Lord, that which has to be destroyed must be completely uprooted and its very roots destroyed. As long as the body lasts, there is action. It is rooted in this samsara, world-appearance. In that body, actions spring from the limbs (organs of action). Vasana or mental habit is the seed for the organs of action. This mental habit functioning through the senses is capable of comprehending that which is at a great distance. These senses themselves are rooted in the mind, the mind is rooted in the jiva which is conditioned consciousness, and this in turn is rooted in the unconditioned which is therefore the root of all. Brahman is the root of this unconditioned, and Brahman has no roots. Thus all actions are based on consciousness which objectifies itself and thus generates actions. If this does not happen, that itself is the supreme state.

Vasistha said: In that case, O Rama, what is to be done and what is to be abandoned? The mind continues to exist as long as the body continues to live, whether the embodied person is enlightened or ignorant. How can one abandon what is known as the jivahood (individuality)? But one should abandon that wrong notion of 'I do' and be engaged in the performance of appropriate action. On the awakening of inner intelligence, the world-perception ceases and there arises psychological freedom or non-attachment. That is known as emancipation. When the objective or conditioned perception is abandoned, there is peace which is known as Brahman. Perception or awareness of objects is known as action which expands into this samsara or world-appearance; cessation of such awareness is known as emancipation. Therefore, O Rama, abandonment of action is inappropriate as long as the body lives. Such abandonment gives action a value; that which is valued cannot be abandoned.

(...) It is true that that which is ceases not, that which is not does not exist. Experience and non-experience are also that simple and easy of accomplishment. For the word 'experience' and what is indicated by it are born of falsehood or delusion. Hence, they give rise to sorrow. Abandon this awareness of 'experience'

and remain established in the awareness of the highest wisdom. The latter is nirvana.

Good and evil actions cease when it is realized that they do not exist in reality. Hence, one should enquire into the root of action till that root is destroyed. For just as everything that springs from the earth is non-different from the earth, even so all that arises out of consciousness is non-different from consciousness. Liquidity is non-different from liquid; in the same way, in Brahman there is no division even between the mind and consciousness. That activity known as awareness arises without a cause in that consciousness; hence it is as good as non-existent, being non-different from consciousness.

Action is rooted in the body which is rooted in the egosense. If the apprehension of the egosense is abandoned, it ceases. Thus the root of action is destroyed. They in whom action has thus ceased are eager neither to renounce nor to possess. They remain established in what is and their actions are spontaneous; in fact, they do nothing. As objects borne down by a flood move non-volitionally, they work merely with their organs of action. When the mind abandons its conditioning, the objects lose their temptation.

Such an understanding or awakening of intelligence alone is the abandonment of action. What is the use of 'doing' or of 'desisting'? It is the cessation of awareness of action and of experience, the giving up of conditioning and thus the attainment of peace and the state of equilibrium that is known by the expression 'abandonment of action'. When non-abandonment (or false abandonment) is mistaken for abandonment, the deluded ones who are like ignorant animals are possessed by the goblin of abandonment of activity. For they who have rightly understood the truth concerning abandonment of action have nothing whatsoever to do with activity nor with inactivity. They enjoy supreme peace whether they live in a house or in a forest. To the peaceful, a house is like a forest; and to the restless, even a forest is like a crowded city. To one who is at peace, the entire world is a peaceful forest. To one who is restless with a thousand thoughts, it is an ocean of sorrow.

O Rama, when the egosense is quieted, the world appearance vanishes. There is then spontaneous abandonment of objective perception, even as a lamp without fuel goes out. Renunciation is not of activity. True renunciation is based on understanding. When the lamp of understanding is not fed with the fuel of the egosense and possessiveness, what remains is self-knowledge. One who has not thus abandoned the egosense and mine-ness knows neither renunciation nor wisdom nor peace. One can easily give up the notion of I-ness by replacing it with the understanding 'The egosense is not', without any hindrance. Where is the need to doubt this?

All these notions like 'I am this' and 'I am not this' are not independent of consciousness. Consciousness is like space, a void. How can delusion exist in it? Hence, there is neither delusion nor the deluded, neither confusion nor the confused. All these seem to arise because one does not clearly perceive the truth. See this. Remain at peace in silence. This is nirvana.

The very thing with which you entertain the notion of egosense enables you in the twinkling of an eye to realize the non-existence of the egosense. Then you will go beyond this ocean of samsara. He attains the highest state who is able thus to conquer his own nature. He is a hero. He who is able to overcome the six enemies (lust, anger, greed, etc.) is a great man; others are donkeys in human garb. He who is able to overcome the notions that arise in the mind is a man (purusa). He is a man of wisdom.

As and when the perception of an object arises within you, meet it with the understanding 'I am not this'. Such ignorant perception will immediately cease. In fact, there is nothing to be known in all this; there is need only to get rid of confusion or deluded understanding. If this delusion is not repeatedly revived, it ceases to be. Whatever notion arises in you, even as movement arises in wind, realize that 'I am not this' and thus deprive it of support.

He who has not gained a victory over greed, shame, vanity and delusion derives no benefit by reading this scripture; it is a useless waste of time.

The egosense arises in the self just as movement arises in wind. Hence it is non-different from the self. The egosense seems to shine on account of the self which is the reality of the substratum. The self does not arise at any time, nor does it set. There is nothing other than the self. Hence how can one say that it is or that it is not? The supreme self is in the supreme self, the infinite in the infinite, the peace in the peace. That is all there is – neither 'I', nor 'the world', nor 'the mind'.

Nirvana (emancipation) is nirvana. In peace there is peace. In the divine there is divinity. Nirvana (emancipation) is also anirvana (non-emancipation) associated with space, and also not so associated. When the right understanding concerning the unreality of the egosense arises, there is no difficulty in enduring attacks with weapons or illness, etc. For when the seed for the world-appearance (which is the egosense) has been destroyed, the world-appearance goes with it. Even as the mirror gets misted by moisture, the self is veiled by the unreal egosense. The egosense gives rise to all the rest of this world-appearance. When it goes, then the self shines by its own light, even as the sun shines when the veiling cloud is blown away. Just as an object thrown into the ocean dissolves in the ocean, the egosense which enters the self is dissolved in it.

As long as the egosense lasts, the same Brahman or the infinite consciousness shines as the diverse objects with different names. When the egosense is quieted, then Brahman shines as the pure infinite consciousness. The egosense is the seed for this universe. When that is fried, there is no sense in words like 'world', 'bondage' or 'egosense'. When the pot is broken, only the clay remains; when the egosense goes, diversity is dissolved. Just as the objects of the world are perceived when the sun rises, the diversity of world-appearance arises with the rising of egosense. O Rama, I do not see any alternative to self-knowledge which is the realization of the unreality of the egosense. Nothing else can ensure your true welfare. Hence, first abandon the individualized egosense and behold your self as the entire universe. Then realize that the entire universe is the self or Brahman and naught else. Be free from all agitation caused by world-notions.

He who has not conquered his egosense does not reach the supreme state. However, if his heart is pure, then instruction concerning spiritual understanding is able to penetrate it like a drop of oil on clean cloth.

(...) Beings are born and they die after being worn out here: all this is neither for dharma nor for emancipation. There does not seem to be an end to this wandering in delusion. The pleasure-centers in this world only intensify this delusion and are ever changing. I do not delight in them. I have seen and enjoyed all the pleasures of the heaven. The desire for such enjoyment has been reduced to ashes by the fire of discrimination now. I clearly understand the havoc caused by the senses of sight, hearing, smelling, tasting and touch. What shall I do with these repetitive enjoyments? Even after a thousand years of their enjoyment, no one is really satisfied. Even if one enjoys the sovereignty of the world with all the pleasures that come with it, what is so extraordinary about it? For all these are subject to destruction and death. Pray, tell me, what there is to gain from which I shall attain eternal satisfaction.

I have now clearly understood the poisonous nature of these sense experiences which only intensify my suffering here. He alone is the real hero in this world who is determined to give battle to this formidable army known as one's senses. This army is commanded by the egosense. It is endowed with horses known as sense-experiences. It has completely encircled the city known as this body. Even the holy ones have to battle with these senses. Only they who come out victorious in this are truly great; the others are fleshly automatons (machines).

There is no remedy for the disease known as sense-craving other than the firm abandonment of desire for pleasure; no medicines, no pilgrimage, no mantras are of any use. I have been waylaid by these senses as robbers waylay a lone traveller in a dense forest. These senses are filthy and they lead to great misfortune. They generate greed. They are difficult to overcome. They bring about rebirth. They are the enemies of the men of wisdom and the friends of the foolish. They are resorted to by the fallen ones, and they are shunned by the noble men. They roam about freely in the darkness of ignorance, like goblins. They are empty and valueless and like dry bamboo, fit only to be burnt.

(...) What appears to us as 'I' and 'the other' is in truth not your self. For when you look for these you cannot see them. The conviction that neither 'I' nor 'you' nor 'the world' exists is conducive to happiness, not sorrow. The origin of ignorance cannot be determined. Even after considerable enquiry, we are unable to determine whether the world-appearance arises from ignorance, or ignorance is born of the world-appearance. The two are in fact two aspects of the same thing. Whatever exists is the one infinite consciousness or Brahman; the world-appearance is like a mirage, of which it can be said 'It is' and 'It is not'.

The seed for this world-appearance is the egosense, for this tree of world-appearance grows from the egosense. The senses and their objects, the various forms of conditioning, heaven and earth with its mountains, oceans, etc., the divisions of time and all the names and forms are different parts of this tree of world-appearance.

When that seed is burnt, it gives rise to nothing. How is this seed burnt? When you enquire into the nature of the egosense, you realize that it is not to be seen. This is knowledge. By this fire of knowledge is the egosense burnt. By entertaining the notion of egosense, it appears to be and to give rise to the world-appearance. When this false notion is abandoned, the egosense disappears and self-knowledge arises.

In the very beginning of this world-appearance, the egosense did not exist as a reality. Then how can we believe in the existence of the egosense, in the reality of 'I' and 'you' and in duality or non-duality? They who seriously and earnestly strive to realize the truth, after having duly received it from the lips of a preceptor and having studied it in the scriptures, easily attain this self-knowledge.

What appears to be the world is the expansion of one's own notions or thoughts (sankalpa). It is based on consciousness. It is an optical illusion which has consciousness for its substratum. Hence, it is regarded as both real and unreal. In the bracelet, gold is the truth and bracelet is but an idea or notion. Thus, both the appearance and disappearance of this world-illusion are but the modifications of the idea. He who has realized this is disinterested in the delights of this world or heaven: this is his last incarnation.

O celestial, give up thinking of the objects of this world-appearance as being the manifestation of the infinite consciousness. Remain in the pure self. Inertia arises in consciousness because of its own manifestation, though such inertia seems to be dissimilar to consciousness. Just as the same wind that fans the fire can also put it out, the same consciousness promotes consciousness as well as inertia. Hence, let your consciousness or your awakened intelligence realize that the egosense ('I') is not, and then be what you are. Then your consciousness merges in consciousness absolute, without giving rise to the object of consciousness; that is Brahman which is incomparable.

The whole universe is filled with this infinite and undivided consciousness. Realize this and do as you please. It is only when the eyes are blinded that one perceives the world of diversity. But in truth, all these diverse objects are as real as a tree seen in space by one with defective vision.

This inert universe is non-different from the infinite consciousness, even as fire reflected in water is non-different from it. Even so, there is no real distinction between knowledge and ignorance. Since Brahman is endowed with infinite potencies, inertia or unconsciousness manifests in consciousness. This inertia exists as a potentiality in Brahman even as future waves and ripples exist on the calm surface of water. Water has no motivation to throw up ripples. Nor does Brahman have any motive in 'creating' the world. Hence, it is right to say that, in the absence of a valid cause, creation has not taken place. It is but an appearance like the mirage. Brahman alone exists. Brahman is peace and uncreated; nor does Brahman create anything.

O celestial, you are that Brahman which is homogeneous and undivided and indivisible, like space. You are a knower. Whether you know something or do not, remain free from doubt. When you realize that you are the unborn, infinite consciousness, then all ignorance and foolishness cease and this world-appearance ceases. Wherever the supreme Brahman exists (and it is infinite and exists everywhere), there arises this world-appearance. In a blade of grass, wood, water and in all things in the universe, the same Brahman, the infinite consciousness, exists. The nature of Brahman is indescribable and indefinable. In it, there is no other, and hence it is incomparable. Hence, it is inappropriate even to talk of the nature of Brahman. That which is experienced when this egosense ceases is the same Brahman which is attained by one in whom the egosense prevails when that one enquires into the nature of the egosense. It thereupon dissolves in consciousness.

He in whom the contact of sharp weapons and the contact of a naked woman produce the same experience – he is established in the supreme state. One should diligently engage oneself in spiritual practice until one reaches the state in which one's contact with the objects provokes the same reaction that it would if one were asleep. The knower of the self is totally unaffected by mental illness or psychological distress.

Just as poison, when swallowed by one, produces physical ailment without losing its identity as poison, the self becomes the jiva without abandoning its nature as the self or undivided consciousness. Even so, consciousness takes on the nature of unconsciousness or inertia. Something seems to have arisen in Brahman though it is in fact non-different from Brahman. Poison, without ceasing to be poison, becomes poisonous in the body. In the same way, the self is neither born, nor does it die – and from another point of view, it comes into being and dies.

Only when one's intelligence does not get drowned in objective perception is one able to cross this ocean of samsara as if it were the footprint of a calf – it is not achieved with the help of god or by other means. In the self which is omnipresent and which dwells in all, how can the mind or egosense arise at all? There is neither good nor evil anywhere to anyone at any time; there is neither pleasure nor pain, neither adversity nor prosperity. No one is the doer and no one is the enjoyer of anything.

To say that egosense has arisen in the self is like saying that space (distance) has been brought into being in space. The egosense is but a delusion, and unreal. In space there is only spatiality; even so, consciousness alone exists in consciousness. That which is called the egosense ('I') – I am neither that nor not that. This consciousness exists like a mountain within every atom because it is extremely subtle. This extremely subtle consciousness entertains notions of 'I' and 'this', and these notions appear to exist as the respective substances. Even as a whirlpool, etc., are but notional forms of water, the egosense and space, etc., are notions that arise in consciousness. The cessation of such notions is known as cosmic dissolution. Thus all these worlds, etc., come into being and cease to be as notions and nothing more. Consciousness does not undergo any change in all these. In consciousness there is no experience of pleasure and pain, nor does a

notion arise in it as 'This I am'. Consciousness does not entertain qualities like courage, pleasure, prosperity, fear, memory, fame or resplendence. They are not perceived in the self any more than the feet of a snake are perceived in darkness.

This world-appearance is like an empire painted on a canvas. Just as the canvas is made attractive by the use of different colours, this world-appearance seems to be attractive with diverse sense-experiences. This appearance is dependent upon the seer, the egosense, which itself is unreal. Hence, it is non-different from the supreme self, even as liquidity is inseparable from water.

The light of consciousness is the self. It is when the notion of 'I' arises in it that this creation comes into being. Other than this notion, there is neither a creation nor a creator. Motions being the inherent nature of water, there is no flow of water in relation to itself (it is as it is – flowing water). Even so, consciousness is vast and stable like space and is therefore not aware of a space within itself. When the same water is seen at a different time and place, the notion of motion arises. Even so, the awareness that arises in consciousness in conjunction with the notions of time and space give rise to the notion of creation. (Though in fact, since time and space are unreal, such creation is impossible and the comparison of consciousness with water is inadequate.) Know that all that you experience in the name of mind, egosense, intellect, etc., is nothing but ignorance. This ignorance vanishes through self-effort. Half of this ignorance is dispelled by the company of the holy ones, one-fourth of it is destroyed by the study of scriptures and the other one-fourth by self-effort.

One should resort to the company of the wise, and in their company one should examine the truth concerning this creation. One should diligently search for the holy one and adore him. For the very moment such a holy one is found, half the ignorance ceases in his company. Another one-fourth is dispelled by the study of scripture, and the last part by self-effort. The company of the holy one puts an end to craving for pleasure; and when it is firmly rejected by self-effort, ignorance ceases. All these may happen together or one after the other.

A mansion visualized in space does not need the support of real pillars. Even so, the imaginary or illusory world-appearance does not depend upon real time and space. Time, space and world-appearance are all but notional. This world-appearance is extremely subtle and it is built merely by mental activity or the movement of thought; it is like scent in the air. However, unlike such scent in the air, this world-appearance is experienced only by the mind that conceives it, whereas scent can be experienced by others also. Just as one's dream is experienced only by the dreamer, this creation is experienced only by the one in whose mind it arises.

(...) As long as one experiences the perceived object as something real and substantial, this world-appearance continues to flow. This maya (world-appearance) will continue to flow with ever-changing appearance until the truth is realized, and only then will maya cease to operate. Wherever this maya functions in whatever manner, remember it is only because of the existence of the egosense. Immediately the truth concerning the egosense is investigated and

understood, this maya vanishes. For the reality or the infinite consciousness is totally free from the subject-object division, from the least trace of gross substantiality; it is pure void, with the infinite unconditioned consciousness alone as reality.

(...) O celestial, this creation can also be compared to the movement of wind. Egosense is the wind and its movement is the world. Just as such movement is non-different from the wind, as scent is inseparable from the flower, even so this egosense is inseparable from the world. The world exists in the very meaning of 'egosense'; and the egosense exists in the very meaning of the word 'world'. They are thus interdependent. If one is able to remove the egosense by means of one's awakened intelligence, he cleanses from his consciousness the impurity known as world-appearance.

O celestial, in fact, there is no such thing as egosense. It has somehow mysteriously arisen without any cause and without substantiality. Brahman alone pervades everything. The egosense is false. Since the egosense itself is false, surely the world which appears to be real to the egosense is unreal, too. What is unreal is unreal; what remains is eternal and peace. You are that.

(...) Thus, O sage, in this manner, sometimes even an ignorant person becomes immortal like this celestial. Immortality is attained only by the knowledge of reality. There is no other means.

(...) This mighty tree known as creation which yields the sweet and bitter fruits of happiness and unhappiness (or good and evil) ceases the moment the egosense is known to be false. He who knows the egosense to be false and who thereby gains the state of perfect equanimity never again comes to grief. When self-knowledge dispels the ignorant notion of the egosense, the egosense which till then was believed to be a solid reality disappears, and one does not know where it goes. Neither does one know where the prime mover of the body, which had also been assumed to be a solid reality, goes. The leaf (body) draws to itself the moisture (egosense) from the earth, but the sun (self-knowledge in which the egosense is seen to be false) evaporates it and turns it into subtle water-vapor (Brahman). In the absence of self-knowledge, however, the seed of egosense expands into a mighty tree in the twinkling of an eye, for in the seed is hidden the entire tree with all its innumerable branches, leaves, flowers and fruits. The men of wisdom perceive that the entire creation is hidden in the egosense.

(...) What is seen here as the world is but the supreme self which appears as the world without undergoing any change of its own true nature. It appears to be that which one conceives it to be at a particular time and place. All these apparent appearances arise in the mind as notions; mind itself is nothing but consciousness. Hence, the appearance is false and not real. Concepts or notions (sankalpa), latent conditioning (vasana) and a living being (jiva) are non-different from the infinite consciousness; even if they are experienced, they are still unreal except as the one reality which is the infinite consciousness. Therefore, when the unreal notion is done away with, there is emancipation or moksha. However, one cannot truly say that these worlds are wafted in air here

and there, for all these are but false notions with the infinite consciousness as their substratum and sole reality.

(...) O Rama, it is the infinite consciousness that is known as the jiva when it becomes aware of itself as the object on account of the notion it entertains of itself. (...) Whatever object is experienced here is but its own reflection so experienced by it. Whatever it thinks of from moment to moment, that it experiences then and there. Such experiencing is the very nature of the jiva, even as motion is the nature of the wind. When such experiencing ceases, the jiva becomes Brahman.

On account of its nature as consciousness, when the jiva entertains the notion of egosense, it builds time, space, motion and substance and functions in and through the body. It then perceives all these unrealities within itself as if they were real, even as a person dreams of his own death. Forgetting its true nature, it then identifies itself with its own false notions. It assumes an accidental relationship with the five senses and experiences their function as if such experience were its own. It shines as the purusa (indwelling presence) and virat (cosmic person), endowed with these five faculties. This is still the subtle and mental being and this is the first emanation from the supreme being.

This person arises of his own accord, grows, decays, expands and contracts, then ceases to be. He is of the nature of the mind (notion or thought) and being subtle is known as the puryastaka (the eightfold city). This subtle being is small and large, manifest and unmanifest, and pervades everything inside and out. His limbs are eight – the five senses and mind for the sixth, the egosense and being-cum-non-being. All the vedas have been sung by him. By him have the modes or rules of conduct been laid down. All these prevail even today.

(...) He is a jnani who is unaware of (or oblivious of) the consequences of actions, because he is established in self-knowledge and ignores both the individualized mind and its objects. He is a jnani whose psychological conditioning has been utterly removed. His intelligence is free from perversion. His knowledge is such as does not lead to rebirth. He engages himself in the simple acts of eating and dressing and in such spontaneous and appropriate actions which are free from desire and mental activity. He is known as pandita.

The diverse creatures have no purpose for coming into being or for their continued existence. They are not real entities, though they appear to be so. The causal relationship is brought in later on in order to rationalize this unreal creation. Is there a purpose for the appearance of a mirage? They who try to find the reason for the appearance of these optical illusions are trying to ride on the shoulders of the grandson of the barren woman's son. The only cause for these optical illusions or illusory appearances is non-perception, for they disappear when looked into. When rightly investigated and perceived, they are found to be the supreme self; but when they are perceived through the mind, the conditioned jiva arises. This jiva, when correctly investigated and looked into, is in fact the supreme self. When it is grasped by the mind, then it appears to be the jiva subject to all sorts of change, birth, decay, etc. They who have the direct

experience of the cosmic being do not perceive the diversity, even when their eyes behold the world. In their mind, even while it functions, there is no disorderly movement of thought or movement in different directions; their mind is therefore no-mind in which there is non-movement of thought. Their behavior is non-volitional, like a dry leaf in wind.

The ignorant fool who is bound to psychological conditioning extols scripturally-enjoined action because he is not spiritually awakened. His senses prey upon their objects. The wise one, however, restrains the senses and remains centered in the self. There is no formless gold nor Brahman totally devoid of manifestation. However, emancipation is the removal of the concept of creation or manifestation. At the conclusion of this cosmic world-cycle there is, during the period of dissolution, one utter darkness covering the entire creation; even so, in the eyes of the wise ones, the whole universe is enveloped by the one reality of Brahman. The ocean is one homogeneous unit in spite of diversity and motion within itself; there is but one Brahman which includes all this diversity and motion. There is the world within the egosense and egosense within this creation; the two are inseparable. The jiva sees this creation within itself, without any cause or motivation. The bracelet is gold; when the bracelet is not seen as bracelet, it ceases and gold alone is. Thus, the seers of truth do not live though living, do not die though dying, do not exist though existing. Their actions are non-volitional functions of the body.

(...) Whatever appears to be here exists, perishes and comes not into being again; but you are that, O Rama, that has neither birth nor death. Once self-knowledge has arisen in you, this world-appearance is powerless to make any impressions in you, even as a burnt seed does not give rise to a plant. Such a one rests in the self whether he is active or inactive. Only he in whom the craving for pleasure has utterly ceased experiences supreme peace, not one who has gained peace of mind by other means.

(...) In this world, all things come into being and perish, and therefore there is repeated experience of sorrow. All the pleasures of the world inevitably end in sorrow. I therefore consider that sorrow is preferable to pleasure which leads to sorrow. Being subjected to the repeated experience of pleasure and pain, my mind is filled with perverse notions, and it does not reflect the inner light of awakened intelligence. Tied to the latent tendencies born of such an ignorant life, the mind only leads me to sinful existence and activity. Thus have I wasted my days. This craving for pleasure never attains fulfillment, never finds satisfaction and, though all its aspirations end in failure, the craving itself does not come to an end. In autumn the leaves dry up and fall away, but the desire for pleasure does not – nor does the anxiety that arises in the heart and which subjects me to terrible calamities. Even he who is endowed with many blessings and who enjoys prosperity is reduced to a miserable state of existence; such prosperity is often seen to be a bait to trap the unwary one in the pit of sorrow.

(...) Experience, thinking (entertaining notions, etc.), mental conditioning and imagination are meaningless and are productive only of psychological distress. All the sorrows and misfortunes of life are rooted in, and rest in, sense-experience and thinking. This path of life or samsara is twisted and torturous to the one who is ruled by psychological conditioning or latent tendencies. In the case of the awakened one, however, this samsara ceases along with the cessation of his mental conditioning.

There is nothing other than pure consciousness, even as there is nothing but pure void in space. That there is something known as experiencer other than this pure consciousness is ignorance whose expansion is this samsara (world-appearance). That which arises in the absence of observation disappears when the light of observation is directed towards it. Even so, this fictitious experiencing-self, which is but the reflection of the true self, vanishes when its true nature is examined.

(...) When one thus falls into this illusion of world-appearance, he is at once preyed upon by countless other illusions which arise in the original illusion, just like insects arise after the rain. The mind is like a forest in spring. It is so dense with very many notions and concepts, that dense darkness prevails in it. On account of self-limitation or ignorance, people undergo countless experiences of pleasure and pain in this world.

There is no difference between the sage and the moon; both of them radiate joy. They are peaceful, cool and tranquil, full of immortalizing nectar, and they enable one to see. There is no difference between the ignorant and the child: they are motivated in their lives by whims and fancies; they do not reflect what was nor what will be; and they are devoid of right conduct.

No one, from the Creator down to the smallest insect, can attain supreme peace unless he acquires perfect control of the mind. By the mere investigation of the nature of bondage, it ceases to bind, even as the obstacles on the path do not hinder one who examines them carefully. Ghosts do not haunt one who is careful and who is awake. If you close your eyes, the vision of the external world is blotted out; if you remove the notion of the world from your consciousness, pure consciousness alone exists. This pure consciousness alone exists even now; the world is an unreal appearance brought about by just a little agitation in it. It is the creation of the cosmic mind, as it were. This cosmic mind merely entertains the notion of such a creation, for it does not have the material substances needed for material creation! The world is a painting on the Brahman-canvas without colours and without instruments. How then can it be said that this world has really been created – by whom, how, when and where?!

The notion 'I am happy' experiences happiness, and the notion 'I am unhappy' experiences unhappiness. All these notions are but pure consciousness. As notions, they are false. Since the self or the infinite consciousness is unlimited and unconditioned, there is no agitation or movement in it. There are no desires, no attachment (dependence) and therefore no restlessness or movement in itself.

(...) In the self is unity and diversity, yet not unity or diversity as opposed to each other. How can one assert diversity in it? The one self exists – subtle and omnipresent like space. It is undivided by the birth and death of bodies. 'I am the body' is delusion, not truth. You are the pure self or undivided consciousness. The subject (observer), the object (observed) and the predicate (observation) are but the modification of the mind. The truth of the self is undivided by this division, and hence it is beyond contemplation (dhyana). All this is one indivisible Brahman, and there is no such thing as the world.

(...) Divine will (fate – daivam) and karma are but concepts; the truth is that they are movements in consciousness. When there is such movement, the world-appearance arises; when the movement ceases, the world-appearance also ceases. There is not the least distinction between the movement and consciousness. There is not the least distinction between a person and his karma (action). A creature is known by its characteristic action, and such action reveals the character of the creature – they are inseparable. Hence, the words or concepts 'divine' (daiva), 'action' (karma) and 'person' (nara) are but expressions which denote movement in consciousness.

This movement in consciousness, along with the self-limitation in consciousness, serves as the seed for everything, but there is no distinction between the seed and the sprout – therefore, all this (body, etc.) is but movement in consciousness. This movement is obviously omnipotent and hence is able to manifest the gods and the demons and other creatures, mobile and immobile, sentient and insentient. They who assert that a person and his actions (karma) are different and distinct are animals in human semblance; salutation to them.

The seed which sprouts as the world is the self-limitation or conditioning in consciousness. Burn that seed by non-attachment or freedom. Non-volitional action (non-action in action) is known as non-attachment or freedom. Or, the uprooting of conditioning (vasana) is known as non-attachment or freedom. Attain this freedom by any means. That means by which you are able to destroy the seed of vasana is the best. In this, nothing but self-effort is of any avail.

(...) When you thus rest in the self, even the sharpest weapon cannot cut you (the self-knowledge). This self-knowledge is not cut by weapons nor burnt by fire, neither wetted by rain nor dried by wind. Cling to the pillar of self-knowledge, knowing the self to be free from old age and death. Thus rooted in self-knowledge though active externally, you will not once again fall into the error of self-limitation, vasana. Lead an active life through remaining inwardly as if in the deep sleep state.

Abandon all notion of division. Rest in self-knowledge with your awareness extending just a little outside. Thus, you are utterly at rest as if in deep sleep within yourself, whether you are active externally or not so active, whether you hold on to something or abandon something. You will then be totally free from all disharmony, since you realize the non-distinction between the waking and the deep sleep states. Thus, by the practice of self-awareness which is beginningless and endless, you will gradually reach that supreme state of consciousness in

which there is no duality and which is beyond all materiality. In it there is neither unity nor diversity, but supreme grace.

(...) Ignorance points to the hidden wisdom. Wisdom then destroys that ignorance and eventually that, too, comes to rest. That is the supreme state. The wise muni (one who is inwardly silent) becomes a manava (Man) by self-knowledge. (Or, man becomes muni.) Being ignorant, the ignorant become animals and trees. 'I am Brahman' and 'This is the world' are deluded notions. They are not seen on enquiry or investigation. When light goes in search of darkness, darkness vanishes. The peaceful man of right understanding possesses all the senses, but since he is not swayed by false notions, he does not subject himself to their experiences. He lives as if in deep sleep.

All dreams end in deep sleep, similarly deep sleep ends in samadhi; all the objects of perception merge in knowledge, and everything is then seen as the one self. One who sees that all these objects are experienced only in the conditioned state of the mind realizes instantly that the self is unconditioned. Since in the unconditioned there is neither doership nor enjoyership, there is in reality no sorrow and no pleasure, no virtue, no sin, no loss to anyone. All this is pure void. All appearance is illusion, and it does not exist in us. One who sees this engages himself in non-volitional action or remains in complete silence (kashtha mauna or the silence of a log of wood). He is Brahman. For the attainment of supreme peace, the embodied being has no other means.

The notion of 'I' is utter ignorance; it blocks the path to nirvana or liberation. Yet the foolish man endeavours with the help of the darkness of ignorance to find the light of truth! The investigation of the egosense reveals its limitation and conditioned nature or its total absence. It is found only in the ignorant and not in the knower of truth. The knower of truth, on the other hand, exists in the embodied or disembodied state without the least anxiety or sorrow, having totally abandoned the notion of the ego. There is no fear of destruction in the battle painted on a canvas; even so, when the knower of truth is established in inner equanimity, activity does not affect him. In the case of the liberated sage, even the manifestations of conditioned behavior are apparent, not real. As in the case of the mantle of a gas-lamp, which retains its form and shape though it has really been burnt to ashes, the liberated sage's personality is non-personality, his mind is no-mind, and his conditioning is truly unconditioned. It is Brahman, and naught else. He who rests in total peace within though apparently engaged in diverse activities externally is a liberated one.

The elephants and chariots which float in the sky are but cloud-formations which are cloud. The worlds that seem to exist are similarly nothing but the supreme self of Brahman. The cause of sorrow is therefore the acceptance of the unreal as the real, which arises from misunderstanding or deluded understanding of the real. The truth is that on account of the egosense, the ignorant person experiences the existence of the world within it, though in reality he is the infinite consciousness. Just as a firebrand, when it is whirled around, creates illusory forms in space, whereas the only reality is the single spark of fire at the end of the stick, even so all these diverse forms are but the apparent appearance

of the one indivisible Brahman or infinite consciousness. Let all this (the beginning and the end, the rising and the falling, space and time) exist as it pleases. One should rest in the inner peace.

The inert water is able to sustain the ship that carries a load across the water and thus overcome the obstacle created by itself (the water); even so, this inert world itself enables a man to cross this apparent world-appearance. That which is created by thought can also be destroyed by thought. Hence, attain fearlessness by realizing that there is neither 'I' nor 'the other'. For nothing called 'I' is discovered when one investigates the body, mind, etc. Abandon the pursuit of pleasure, engage yourself in enquiry, and be devoted to self-effort.

The infinite consciousness reflects itself as the infinite and unconditioned consciousness in all, and that alone is truly experienced in all. But when the notion of an object arises and when that notion is confirmed by repetition, this consciousness manifests as the object – like the dream-objects – which, though within oneself, appear in that dream to be objects. When a dream-object perishes, nothing is lost; when 'the world' or 'the I' is lost, nothing is lost. There is no sense even in condemning this world and the egosense. Who will extol or condemn an hallucination? Investigation alone is appropriate here. What remains is the truth. Remain firmly established in it.

This world-appearance is but a notion, and it is utterly dispelled by enquiry. What remains then is Brahman. To accept the reality of this world-appearance is like trusting the words of the barren woman's son. The individual personality is vasana or mental conditioning which disappears on investigation. However, in a state of ignorance, when one fails to observe it, this world-appearance arises.

The body is the result of permutation and combination of the five elements and is inert. Even the mind, the intellect and the egosense are also of the same elements. When one is able to abandon the inert materiality of the mind, the intellect and the egosense, one attains the pure unconditioned being. This is liberation.

The 'object' arises in the 'subject', but has no independent existence. Hence, even 'the conditioned state of being' is but a notion; it is not real. Therefore, it vanishes when enquired into. It is best to reject the notion and stop it from arising again by never thinking of it again. There is neither the subject (seer) nor an experiencer, neither the real nor the unreal. There is the supreme peace alone. One who is established in this peace is free from likes and dislikes though engaged in activity. Or he may not engage himself in activity. When the mind is free of all notions that limit the unconditioned consciousness, how does the sage act in a dualistic way? Free from love, hate and fear, he exists as the immutable self firmly established in the supreme peace.

The notion of 'object' which arises in the 'subject' is then experienced by the latter as different from it. In fact, the two (like the dreamer and the wakeful person) are indistinguishably one, like milk that is kept in two cups. The supreme self is free from all notions. Notions give rise to objects; and when the notions are abandoned, the objects cease to be.

When there is movement in the infinite consciousness, the notions of 'I' and 'the world' arise. These in themselves are harmless if one realizes that in fact they are non-different from the self or the infinite consciousness. But, when they are considered real in themselves and the word is perceived as real, then there is great misfortune.

Even this movement in the unconditioned is not a real entity. If it is unreal, how much more unreal are the notions that arise on account of such movement! It is as true as the dancing of the barren woman's son. Such movement arises in ignorance; it is ignorance. In the light of right understanding, it ceases.

In the same way, the egosense arises when its existence is conceived. When that concept is rejected, the egosense ceases to be. This is known as dhyana (meditation) and samadhi (superconscious state). It is the unconditioned consciousness. Pray, do not fall into the net of duality and non-duality, etc. All such controversy and polemics only lead to sorrow and despair. When one pursues the unreal or impermanent, there is sorrow. When the conditioning of consciousness drops away, there is no sorrow, even as in sleep there is no sorrow. The consciousness that abandons conditioning realizes its unconditioned nature. That is liberation.

With the help of my instructions, if you realize that the 'I' does not exist, then your understanding is firm and unshakable. The world and the 'I' exist only as notions, not as fact nor as reality. They cease to be when one enquires 'Who am I?' and 'How has this world arisen?' The realization of the non-existence of the 'I' is nirvana or liberation. The light of this realization dispels the darkness of ignorance. Therefore, one should enquire till the end of one's life: 'Who am I?', 'How did this world arise?', 'What is jiva or the individual personality?' and 'What is life?' as instructed by the knowers of the truth. When you betake yourself to the company of the knowers of truth, the light of their self-knowledge dispels the darkness of ignorance and its retinue, including the egosense. Hence, keep their company.

Resort to these knowers of truth in privacy, not in public. For when different people express different points of view, your understanding may be stunted or perverted. The wise man should approach the knower of truth in privacy, learn the truth and contemplate that truth. This contemplation dispels the cloud of concepts and notions which cast a shadow on consciousness.

When one has attained wisdom through self-effort and with the help of the company of the holy ones, this world-appearance does not expand in his consciousness. Notions arise in one's consciousness and, when a counter-notion is raised, the former undergo radical mutation. The total abandonment of all

notions or ideas is liberation, and such abandonment is possible when the pursuit of pleasure is abandoned. Notions and ideas gradually cease to arise and to expand in one who resolutely refrains from associating words with meanings, in his own mind – whether these words are uttered by others or they arise in one's own mind.

The abandonment of egosense is the cessation of ignorance; this and nothing else is liberation. Whether this world exists or does not exist, its apprehension by the mind leads to sorrow; its non-recognition is bliss. For all embodied beings, there are two forms of disease: the first relates to this world, and the second relates to the other world. For illnesses which are related to life in this world, ignorant people try to find a remedy before their lives come to an end. But there are no such remedies for the problems connected with the life beyond. One cannot hope to remedy them in the other world, for such remedies do not exist in the other world. If one is unable to find a remedy for the dreadful disease known as ignorance here in this world, one can surely not find a remedy after leaving this world. Therefore, do not waste your time in trying to find futile remedies for the problems connected with your life in this world. By self-knowledge, rid yourself of the problems connected with the life hereafter. There is no time to lose, for life is ebbing away all the time.

If you do not uplift yourself from the mire of pleasure, you cannot find any other remedy. The fool who revels in pleasure invites sorrow and misfortune. Just as the strength of manhood manifests in the energy of childhood, the fullness of perfection (nirvana) begins with the effectiveness of self-discipline or abandonment of the pursuit of pleasure. The life stream of the knower of truth flows in harmony, while the life stream of the ignorant is full of whirlpools.

Universes arise in the infinite consciousness like bubbles on the surface of the ocean. But they are non-different from the unconditioned existence. Brahman is beyond all description and does not even have a 'nature' which can be conceived of; hence, it is unwise to suggest that manifestation of the universe is its nature! Creation, world, movement of consciousness, etc., are mere words without substance. When such ideas are abandoned, the 'world' and the 'I' cease to be and consciousness alone is, naught else is – not even the nature of objects here. All such notions (concerning the nature of diverse objects) are the offshoots of delusion.

That which is annihilated by happiness or unhappiness in life is annihilated; but that which is not annihilated is not annihilated. This is the essence of the scriptural teachings. One who has desires undergoes pleasant and unpleasant experiences. If one wishes to get rid of the disease of such experiences, the only thing to do is to get rid of the desires.

There is no delusion in the supreme self that the 'I' and 'the world' exist. Who has invented these expressions and superimposed them on the pure void which is supreme peace? There is neither an 'I', nor the 'world', nor even 'Brahman'. All these are words. The only reality is supreme peace. Since this is the all, there is no division in it, nor a doer, nor an experiencer. For the sake of instruction,

definitions are coined. That is the only truth that the self and the self alone is. But just as the dream-experiences of two people sleeping side by side are not the same and one does not know what the other is dreaming about, one's understanding and inner peace are personal and unique.

Surely, it is consciousness as the self that is aware of everything in the universe. Hence, I am that consciousness; I, the world and all things in it are non-different from it. It is the one self that appears as the many, but because of ignorance and because of the extreme subtlety of the self, this is not seen as such. It is the self that sees this universe within itself as if the universe had a form, though in fact it has no form. All distinctions like sentient, insentient, etc., though they are not real, are intended only for the instruction of the seekers.

The notion 'I' arises in Brahman accidentally (like the crow alighting on the cocoanut tree and the cocoanut falling down without causal relationship). In truth, I am Brahman, the world is Brahman, there is neither a beginning nor a ceasing. Hence, where is the reason to rejoice or to grieve? Because the Lord is omnipotent, some things appear to be sentient and others insentient. But there are no such divisions in Brahman. This creation appears to be a limb of the Lord and there appears to be a causal relationship, but this is not true, for in Brahman there does not exist anything which can be referred to as its nature.

Dualistic experience is bondage, and liberation is its abandonment. If such experience is abandoned, all divisions between the seer (subject) and the seen (object), the observer and the observed cease. Movement in consciousness is considered creation; and when that movement is seen to be false and non-existent, there is nirvana. Brahman is unconditioned and unmodified. The entire universe is absolute Brahman, without any division whatsoever.

The infinite consciousness, O Rama, is everywhere, and hence it seems to go from one part of the universe to another in the twinkling of an eye. Whatever be the activity you are engaged in, remain established in the unconditioned self. The characteristic of ignorance is that it is not found on enquiry or investigation; if it can be seen or observed, then it will become knowledge. When, thus, ignorance does not exist, then surely there is no division in consciousness.

Brahman alone exists as if it were the world, the one as if divided, the pure as if impure, the full as if void, the void as if full, movement as if stable and vice versa, the unmodified as if modified, the tranquil as if restless, the reality as if non-existent, consciousness as if inert, the self as if the object, the not-self as if the self, the eternal as if perishable, the unknowable as if knowable, the obvious as if shrouded in darkness – and though it is all existence, it is difficult to see it.

The infinite is unconditioned, and therefore it does not seem to exist anywhere in particular. In it, there is no division as doer, action, instrument and cause. It exists as all everywhere at all times. It is invisible, but ever in front of you. There is no distinction in it between consciousness and inertia. I am and I am even the notion 'I am not'; if there is another, that too I am.

All these universes appear to be I the infinite consciousness, though no such appearance or division is possible in it. It is as if this consciousness wished to see itself and thus became its own mirror in which it reflected itself without any such intention. Thus the pure being becomes its own inert reflection – the universe. The infinite consciousness itself is known as the world.

All the substances or material creatures arise in it; they shine in it, and they are absorbed into it. The whole world is a painting, and this consciousness itself is the pure and colourless paint with which the world has been painted. The objects seem to be subject to creation and destruction, but consciousness is eternal and unconditioned. Though thousands of worlds appear to arise in this consciousness, it remains at peace, for in it there is no intention to create, even as a mirror remains unaffected by the many reflections seen in it. This infinite consciousness is the unintentional and non-volitional (non) cause of the appearance of the world now and of the world to come. When it opens its eyes, the worlds arise; and when it closes its eyes, the worlds disappear.

Just as a child's hallucination is not experienced by me but is real for the child, there is no creation in my consciousness. Since the forms, the vision and the intelligence which comprehends them are pure consciousness, only that exists, not the universe. I do not perceive the egosense, etc., but I realize the existence of the pure consciousness or absolute peace. Know that even these words of mine are pure consciousness, and that this dialogue exists in the plane of your own consciousness.

That is known as the supreme state in which no desire arises. The sage who is free from desire functions here as if he were made of wood. He experiences pure void within and pure void without; to him the world is like an empty reed. He who is not enamored of this world and whose heart delights in the cosmic being alone is at peace, and he has overcome this ocean of samsara. Having overcome desire and abandoned latent tendencies or mental conditioning, speak what is to be spoken, touch what is to be touched, taste diverse flavours, see diverse scenes, and smell diverse scents.

It is only by thus understanding the essencelessness of the objects of experience that one becomes free from the desire. The arising of desire is sorrow, and the cessation of desire is supreme joy; there is no sorrow and no joy comparable to them even in hell and in heaven. The mind is desire, and the cessation of desire is moksha (liberation); this is the essence of all scriptures. If this desire cannot be overcome by self-effort, then surely it is powerful, and no other remedy is of any use! If you cannot overcome desire completely, then deal with it step by step. The wayfarer does not despair at the sight of the long road ahead, but takes one step at a time. Desire alone is samsara or the world-appearance, which is an extension of projection of one's desire; its non-cognition is liberation. Hence, one should diligently strive to overcome desire; all else is vain. Why does one vainly study the scriptures and hear the instructions of the preceptors? There is no Samadhi without the cessation of desire! If one finds that it is impossible to overcome desire by his own wisdom, then of what use is the study of scriptures or the instruction of the preceptor? Once this restlessness caused by desire is

restrained, then very little effort is needed to attain self-knowledge. Hence, let everyone strive by every means to overcome desire which is the seed for birth, old age and death. With the arising of desire, bondage ceases. Let therefore, the seed of desire be burnt in one's own heart by the fire of peace, equanimity and self-control.

Yoga is getting rid of the poison of desire. I have already dealt with it and I shall tell you again, so that it may be very clear.

Even if you desire to have something, there is nothing other than the self. What would you desire? Consciousness is subtle like space and indivisible; that itself is this world. How do you desire and what? There are no objects which can be desired. We do not see, either, if there is a distinction and relationship between gain (of an object) and its possessor. How is an unreal substance gained? Who has obtained a black moon? When thus the nature of the gain and its possessor is clearly understood, we do not know where they disappear!

When the distinction between the seer, sight and the scene is also seen to be non-existent, the egosense, etc., are merged in the self or consciousness. In nirvana or liberation, there is no seer, no sight, no scene; when the latter exist, there is no nirvana. The illusory appearance of objects is of no practical use; a shell that looks like silver has no cash-value. When you affirm the reality of the illusory appearance, you invite unhappiness; when its unreality is realized, there is great happiness.

There is not even a cause-and-effect relationship between any two things here, because the one infinite consciousness alone is real. 'Cause' and 'effect' are words which indicate nothing. What is the cause of the liquidity of water or movement of air? There is no sorrow, no happiness, since the whole world is the Lord. There is nothing other than the unconditioned consciousness. How then can desire arise?

(...) Once the truth is realized, then desire is Brahman and nothing else. But, O Rama, as and when self-knowledge or the knowledge of the truth arises, at that very moment desire ceases, even as darkness vanishes at the very moment the sun rises. When the sun of self-knowledge arises, the sense of duality ceases along with vasana or mental conditioning. How can desire exist in that state? In the man of self-knowledge, there is neither an aversion to objects, nor attraction, nor desire for them; the absence of taste for them is natural.

If the man of self-knowledge entertains any desire at all, it is accidental and causeless, or it is at the request of others. Such desire is Brahman. However, this much is certain: a desire does not arise in the wise man. Injunctions and prohibitions do not apply to the man of self-knowledge. Who will wish to give what instruction to one in whom all desires have ceased? In fact, these are the signs by which one recognizes the knower of truth: in him desire has been greatly weakened, and he is devoted to the happiness and joy of all.

When the objects are understood to be essenceless and there is no taste for pleasure, desire does not arise – and that is liberation. When the enlightened person goes beyond the notions of unity and duality, he treats desire and non-desire as equal and divine. He is free from agitation, and he rests in the Lord in peace. He is not interested in doing anything, nor is there anything for him to gain by refraining from doing something. Nothing matters any more: desire or non-desire, truth or falsehood, self or another, life or death. In such a person, no desire arises; and if a desire does arise, it is Brahman.

He to whom there is neither joy nor sorrow, who rests in peace and who is inwardly unagitated, he is enlightened. He is able to transform even sorrow into joy. When one is firmly established in the realization of the truth, then space rests in space, peace in peace, auspiciousness in auspiciousness, void in void, the world in Brahman. The false egosense vanishes.

If the world appears to be, it is surely like the city which appears in the imagination of someone else. It is an illusory appearance. The egosense is unreal, though it appears to be real. This world-appearance is neither real nor unreal: it is indescribable. Hence, though it is true that the knower of truth is not affected by desire or by non-desire, I think it is preferable that even in his case the desire does not arise. For the mind is movement in consciousness as it becomes aware of itself; that itself is samsara and also desire. To be free from it is liberation. Knowing it thus, let desire be abandoned.

In truth, however, whether there is desire or no desire, whether there is creation or cosmic dissolution, there is no loss of anything to anyone here. Desire and non-desire, truth and falsehood, existence and non-existence, happiness and sorrow – all these are but notions which arise in space, but which do not give rise to anything. But he is regarded as a candidate for liberation in whom desire is weakened day after day. No other remedy in the world can remove the dreadful pain caused in the heart by desire.

No remedy other than self-knowledge or the knowledge of truth is effective in getting rid of desire; it is vain to deal with it with the help of remedies which are themselves based on falsehood (like egosense, etc.).

Consciousness appears to become inert matter on account of the egosense. Thus arise the mind and the body. Yet, because it is consciousness, it experiences itself (though now as the body) without abandoning its reality as consciousness. Hence, this creation (of the world, the body, etc.) is neither true nor false.

The earth is void, the mountains are void, the solid substances are void, movement is void, and even the experience of this creation is void. Hence, this world appearance does not arise nor cease. In this ocean of infinite consciousness, worlds are like waves and ripples, non-different though appearing to be different, arising without any reason or cause whatsoever and yet not arising in truth, nor ever ceasing to be. In the infinite consciousness, it is impossible for an object other than itself to arise at all.

The yogis or the perfected beings can make the whole world a void and also convert the void into the world in the twinkling of an eye, with the help of the magic potion known as consciousness. There are countless such worlds created by these siddhas (perfected beings) in space, countless creations, all of which are but pure, infinite consciousness. Enlightened yogis even travel from one such creation to another.

All such creation is non-different from consciousness, like fragrance and flower, yet they appear to be different. Their appearance in the infinite consciousness is illusory. Since they are apprehended by the notions that arise in every observer, they are experienced in accordance with those notions. In the yogis, these notions are greatly weakened and, therefore, they see the truth and their statements are close to truth. In the case of the others, their declarations are coloured by their own notions or mental conditioning.

(...) The egosense seems to arise only in the absence of such investigation into the nature of truth; when one enquires into it, the egosense ceases, and there is pure, infinite consciousness. The mind is freed from objectification. Daily life is transmuted into divine life. Whatever you do, whatever you enjoy – all becomes divine. Desireless and free from delusion, remain established in self-knowledge. Since there are no other motivations, let the scriptures guide your conduct.

He in whom the veil of ignorance has been rent asunder and in whom there is no desire shines with the light of pure intelligence. All his doubts are at rest, and he illumines all around him. He who comes into contact with him who is free from doubt and who is independent (free from all dependence), is also purified and illumined.

The notion of the reality of the objects of this world arises only in ignorance. If it is realized that the objects are unreal, how does desire for them arise? Even 'creation' and 'liberation' are words without meaning. But this world is consciousness; if that were not so, neither 'I' nor 'that' could be comprehended.

Real peace is attained when one does not apprehend egosense and all the rest of its retinue, including sorrow. In deep sleep, there are no dreams; and the state of deep sleep is not experienced during dreams. Even so, the apprehension of egosense, sorrow (born of the notion of world-appearance) and peace (born of nirvana) do not exist at the same time. All these are but notions; in truth, there is neither creation nor nirvana, neither sleep nor dreams. When all these are rejected, there is real peace.

Confusion or delusion is unreal, and the unreal does not exist. That which is not found on investigation does not exist. What is realized on investigation is one's true nature which alone exists, and there is no diversity in it. When one moves away from one's real nature, there is great sorrow; when one rests in the self, there is great peace and self-control.

The elements (the senses, mind, etc.) act only with the help of their own other counterparts (light, space, etc.). The self or the infinite consciousness does not do anything and is not involved in activities. They who consider this world real do not have self-knowledge; and to them, we are 'unreal'. In me, there is pure awareness of the one cosmic consciousness and even the activities of the world appear non-different from it – just as movement is non-different from the wind. In their mind, my body seems to be real; but to my illumined intelligence, their physical existence is unreal, as it is to a sleeping person. My relationship with them is also Brahman which exists in Brahman. Whatever be their vision, let it be so; that is all right with me. Since all is pervaded by Brahman, I do not exist as 'I'. Even these words apparently arise, for your sake. In the heart of such a knower of truth, there is neither desire for pleasure, nor desire for liberation. Neither liberation, nor wealth, etc., is of any use to him who is established in the realization that 'I am not, nor is the world'.

O Rama, that is called the self (svarupam) which knows external forms and internal psychological states. When the not-self is weakened and self-nature expands, in the light that then arises, the world is realized as a mere experience. When one is fully established in the self, then this world-appearance ceases like a dream during deep sleep.

Knowing that pleasures are dreaded diseases, that relatives are bondage, and wealth (artha) is the source of unhappiness (anartha), one should rest in the self. The not-self is samsara, and resting in the self is supreme good. Hence, one should be oneself, as the void of consciousness. I am not the self, nor the objects, nor the world-appearance; I am Brahman, the supreme peace into which I have entered. You alone are aware of the 'you'; I see only the supreme peace. The Brahman-consciousness does not know the creation-consciousness and vice versa, even as the dreamer does not know the sleep state and one asleep does not experience the dream-state. The enlightened person sees both Brahman and the world as the waking and the dreaming states. Hence, he knows all these as they are.

(...) This delightful cosmic dance that you see in front of you, O Rama, is but the play of the infinite consciousness. The sleeping person, when he is not in deep sleep, becomes the field for the play of dreams; in the same manner, the self when it is not in self-knowledge appears to become the seed for this world-appearance. Contemplate the self and live in the waking state as if fast asleep, free from psychological distress.

When one is spiritually awakened and when one lives with his wakeful state resembling deep sleep, the state in which he is, is known as svabhava (self-nature) and this state leads one to liberation. One who is established in Brahman and who does not see a distinction between Brahman and the 'world', lives in this world, too, without creating a division between subject, object and predicate, and therefore without sense of doership. In his eyes, everything appears as it is, and there is neither unity nor diversity.

An imaginary city is imagination, not a city. This world-appearance is appearance, not the world. The reality is infinite consciousness, or Brahman.

The world-appearance arises in ignorance, and wisdom puts an end to it. But all this is meaningless to the reality itself, which neither arises nor ceases. That reality is indivisible, infinite consciousness, apart from which nothing is. That seems to undergo polarization with itself, thus becoming aware of itself as its own object; this seems to create a division and partial knowledge which is ignorance. Such awareness is inherent in consciousness, but it is non-different from consciousness.

The distinction between the world and its Lord is verbal and false. In the indivisible, infinite consciousness, no such distinction is meaningful. On account of the illusory notions of time and space, somewhere at some time, gold appears to have become a bracelet; even so does the notion of a creation arise in consciousness. When thus even duality is non-existent, investigation into the causal relationship between the Creator and this creation becomes meaningless.

When what exists is realized as it is (i.e., as the invisible consciousness), the world-appearance ceases. Remain firmly established like a rock in the realization of this truth, while functioning as an intelligent being here. Worship the self which is the supreme Lord with all your natural actions and experiences, including your wisdom. Worshipped with these articles, the self instantly bestows upon you the boon of spiritual unfoldment; in comparison, the worship of gods like Rudra and Visnu is worthless. The self which is the Lord immediately confers moksa or final liberation when worshipped with enquiry into the nature of the self, with self-control and satsanga (company of the wise).

Perception of the reality is the best form of worship. When the Lord exists as the self, only a fool worships others. Worship of the gods, pilgrimage, austerity, etc., are said to confer their blessings if they are performed with wisdom or viveka. Surely, it is this wisdom that is vital in all these. Is it not sufficient then to worship the self with viveka itself? With this wisdom get rid of body-consciousness and along with it shame, fear, despair, pleasure and pain. Wisdom reveals consciousness as the self, but in the absence of objects like body, etc., this consciousness enters into supreme peace which is indescribable. To describe it is to destroy it. And to rest content with the knowledge gained from the scriptures, considering oneself to be enlightened, is like the vain imagination of the born-blind. When the unreality of the objects is understood and it is realized that consciousness is not the object of knowledge, then there is enlightenment which is beyond description.

The characteristic of one who is free from the fever of ignorance and whose heart is calm and cool on account of self-knowledge, is that he is not tempted by pleasure.

(...) Just as the man who is awake does not derive any pleasure from the objects he saw during his dream, we do not derive any pleasure from the objects of this world-appearance.

(...) Remain as the pure consciousness. Drink the essence of self-knowledge. Rest free from all doubts in the garden of nirvana or liberation. Why do you, O men, roam this forest of samsara which is devoid of any essence? O deluded people, do not run after this mirage known as hope and desire for happiness in this world. Pleasures are pain in disguise. Why do you not see that they are the source of your own destruction? Do not be deluded by this illusory world-appearance. Behold this delusion and enquire into it. You will then rest in your own self, which is beginningless and endless.

The ignorant regard this samsara as real. In reality, it does not exist at all. What does exist after this appearance is rejected, is in fact the truth. But it has no name! Like a lion, break away from this cage of ignorance, and rise above everything. To abandon the notions of 'I' and 'mine' is liberation; nothing else is liberation. Liberation is peace. Liberation is extinction of all conditioning. Liberation is freedom from every kind of physical, psychological and psychic distress.

This world is not seen by the ignorant and by the wise in the same light. To one who has attained self-knowledge, this world does not appear as samsara, but as the one infinite and indivisible consciousness. The man of self-knowledge is awake to that which is non-existent to the ignorant. That which is real to the latter is non-existent to the enlightened.

The knower of truth experiences the world just as the man born blind 'sees' the world in his dreams and sees nothing in deep sleep. His heart and mind are cool with the extinction of the fire of desire. Since the mind of the knower of truth is freed from attraction, it is in a state of perfect equilibrium even when he is not 'practicing meditation', even as the waters of a pool remain undisturbed when there are no outlets.

The object is (externalized) mental activity, and mental activity is the impression formed in intelligence by the object. Just as the same water flows in different streams with different names till it reaches the ocean, the same consciousness is both the diverse objects and the corresponding mental action. The object and the mind are thus non-different. When either is not, both of them cease. Both of them are essenceless. Therefore, when they cease, there is peace. The knower of truth abandons them, though by this he loses nothing, for 'object' and 'mind' are but words without corresponding entities. What is IS the infinite consciousness.

To the man of self-knowledge, what the ignorant man thinks real (time, space, matter, etc.) are non-existent. Just as in the eyes of a brave man there is no goblin, in the eyes of the wise man there is no world. But to the ignorant man, even the knower of truth is ignorant.

O Rama, do not get involved in notions of matter and mind, for they are false. Rest in your own self. It is consciousness alone which assumes these apparent 'forms', like the seed which grows into the diverse parts of the tree. When these objects are dropped, what remains (consciousness) is indescribable, for to call it 'consciousness' is to limit it.

Matter and mind are identical; and both are false. You are deluded by this false appearance. Self-knowledge will dispel this delusion. Both self-knowledge and the cessation of world-appearance are the characteristics of wisdom (bodham or awakening). The egosense, which arises in the absence of the extinction of desire, is conducive to sorrow.

Right from the roots, the entire tree with all its branches, leaves, flowers and fruits is but one and the same tree. In the same way, consciousness alone is all, indivisible and unmodified. Just as ghee by its very nature hardens like stone (when frozen), consciousness 'freezes' into matter. However, in the infinite and unmodified or unconditioned consciousness, such modification is impossible; the conditioning is but a false notion. Therefore, it melts away in the heart of one who has self-knowledge and who is free from delusion and egosense.

I shall now describe the tree known as samadhana (equanimity) which grows in the forest known as the heart of the wise.

Its seed is a turning away from 'the world', whether it is caused naturally or otherwise by the experience of sorrow. Mind is a field. It is ploughed by right action; it is watered day and night by right feeling; it is nourished by the practice of pranayama. On this field known as the mind, the seed known as Samadhi (turning away from the world) falls of its own accord when one is alone in the forest of wisdom. The wise man should endeavor constantly to keep this seed of meditation watered and nourished by intelligent methods.

One should seek the company of the wise who are one's own real well-wishers and who are pure and friendly. Then one should water the seed of Samadhi or meditation by means of hearing, reflecting on and contemplating the scriptures which bring about total inner emptiness and which are full of wisdom, pure and cool like nectar. Being aware of the precious seed of meditation or Samadhi that has fallen in the field of one's mind, the wise man should carefully cherish and nourish it by means of austerities, charity, etc.

When this seed begins to sprout, it should be further protected by peace and contentment. At the same time, one should guard it against the birds of desire, attachment to family, pride, greed, etc., with the help of contentment. With the broom of right and loving action, the dirt of rajasic restlessness must be swept away, whereas the darkness of tamasic ignorance must be driven away by the light of right understanding.

The lightning known as pride of wealth and the thunderstorm known as pursuit of pleasure strike the field and devastate it. These should be prevented with the trident of magnanimity, compassion, japa, austerity, self-control and contemplation of the significance of the pranayama (OM).

If it is thus protected, this seed grows into wisdom. With it, the entire field of the mind shines beautifully. The sprout grows two leaves. One is known as study of scriptures, and the other is satsanga (company of the men of wisdom). Soon it will grow the bark known as contentment with the sap known as dispassion or

uncolouredness of mind. Fed by the rain of scriptural wisdom, it will soon grow into a tree. Then it is not easily swayed, even if it is shaken by the monkeys known as raga-dvesa (attraction and aversion). Then there arise the branches known as pure knowledge which reach out far and wide. Clarity of vision, truthfulness, courage, unclouded understanding, equanimity, peace, friendliness, compassion, fame, etc., are its other branches that arise when one is fully established in dhyana or meditation.

The tree of meditation casts a cool shade in which all desires and cravings come to an end and all the burning distress ceases. Meditation expands the shade of self-control which promotes steadiness of the mind.

A deer known as the mind, which had been wandering in the wilderness of countless concepts, notions and prejudices and which somehow finds the right path, takes shelter under this tree. This deer is pursued by its many enemies who covet its hide or covering. It hides itself in thorny bushes known as the body in an attempt to save itself. All this effort wears out its energies. Running hither and thither in the forest of samsara, harassed by the winds known as vasana or latent tendencies and scorched by the heat of egosense, the deer is afflicted by interminable distress.

This deer is not easily satisfied with what it gets. Its cravings multiply, and it continues to go out far in search of satisfaction of those cravings. It gets attached to the many pleasure-centres known as wife, children, etc., and it wears itself out in looking after them. It is caught in the net of wealth, etc., and it struggles to free itself. In this struggle, it falls down again and again, and injures itself. Borne down by the current of craving, it is carried far away. It is haunted and hunted by innumerable ailments. It is also trapped by the different sense-experiences. It is bewildered by its alternate rise to the heavenly regions and its fall into the hell. It is crushed and wounded by the stones and rocks known as mental modifications and evil qualities. To remedy all these, it conjures up by its own intellect various codes of conduct, which prove ineffectual. It has no knowledge of the self or the infinite consciousness.

This deer known as the mind is made insensible by the poisonous exhalation of the snake known as worldly pleasure and craving for such pleasure. It is burnt by the fire of anger. It is dried up by worries and anxieties. It is pursued by the tiger known as poverty. It falls into the pit of attachment. Its heart is broken by the frustration of its own pride.

At some stage, this deer turns away from all this and seeks the refuge of some tree already described (the tree of meditation), and there it shines brightly. Supreme peace or bliss is not attained in any other condition but the unconditioned state of consciousness, and this is attained only in the shade of the tree known as Samadhi or meditation.

Thus having obtained rest, the deer (mind) delights itself there and does not seek to go elsewhere. After some time, the tree known as meditation or samadhi begins to yield its fruit, which is the revelation of the supreme self. The mind-deer beholds that fruit above itself on the tree of meditation. Thereupon, it abandons all other pursuits and climbs that tree to taste its fruits. Having ascended that tree, the mind-deer abandons the worldly thought-patterns, and it does not contemplate the baser life again. Even as the snake abandons its slough, this mind-deer abandons its previous habits so that it might ascend the tree of meditation. Whenever memory of its own past arises, it laughs aloud, 'How was it that I remained such a fool till now!' Having discarded greed, etc., it rests on that tree like an emperor.

Day by day, its cravings decrease. It does not avoid what it gets unsought, nor does it long for what it does not obtain effortlessly. It surrounds itself with the knowledge of the scriptures that deal with the infinite consciousness or the unconditioned being. It perceives inwardly its own past states of ignorance and laughs. It sees its own wife and children, etc., and laughs at them, as if they were either relatives in a previous life-span or people seen in a dream. All the activities that are based on attachment and aversion, fear and vanity, pride and delusion, appear to it as if they were all play-acting. Looking at the momentary experiences in this world, it laughs derisively, knowing that they are like the experiences of a madman.

Being established in that extraordinary state, it (the mind-deer) does not entertain any worry or anxiety concerning wife, children, etc. It beholds with an enlightened vision that which alone is (the reality) in that which alone is (the infinite). With its vision fully concentrated, it ascends the tree of samadhi. It rejoices even in what it previously considered misfortunes. It engages itself in the necessary activities as if it had just been awakened for doing just that work, after which it returns to the state of meditation. But naturally it seeks to be in the state of samadhi all the time. It is totally free from egosense; though, because it is also breathing like others, it appears to be alive to the egosense. Even in the case of such pleasures that seek it unsought, it entertains no zest; its heart naturally turns away from all pleasure. It is full. It is asleep to worldly activities and pursuits. Who knows in what state it exists! It draws closer and closer to the supreme fruit of moksa or liberation. Lastly, it abandons even the buddhi or intellect and enters into the unconditioned consciousness.

That is known as the attainment of the highest in which one abandons the notions of the existence of objects and in which one rests in one's own pure self. When all divisions are given up, the indivisible alone remains. It is pure, one, beginningless and endless. This is known as Brahman. One who has given up desires for wealth, wife and worldly objects rests in the supreme self. When even the division between the mind and the infinite consciousness drops away, then all division melts into nothingness. After this, one exists in the supreme being even as the unsculpted image exists in the marble slab.

The ignorant person cannot meditate; nor is it desirable for him to do so. The enlightened person is already established in the self! He is an enlightened person who is totally disinterested in the objects of perception, but this is not possible for an ignorant person. When the awareness of the object is seen as the pure consciousness which is eternal, it is known as samadhi, the state of equanimity. When the subject and object merge, the mind is said to be in the state of samadhi. Resting in the self implies the disinterestedness of the self in the objects. On the other hand, ignorance is the movement of the self towards the objects. Surely such movement takes place only in the ignorant; no one who has tasted nectar is interested in bitter things. Hence, in the case of the wise, meditation becomes natural and effortless. When there is no craving, the self is never abandoned. Or, when the mind expands to include the entire universe, again, the self is not abandoned. This much is certain: until one attains self-knowledge, there is need to strive for samadhi. He who is established in samadhi is Brahman in human form. Salutations to him.

When there is disinterestedness in the objects, not even the gods can disturb one's meditation. Hence, one should cultivate firm meditation (vajra-dhyana). The means to this are (1) scriptures, (2) company of holy ones and (3) meditation. Ignorance is not dispelled by half-knowledge, even as there is no relief from cold when one sits near a painting of fire. The ignorant sees the world as a physical reality, the wise as consciousness. To the wise, there is neither egosense nor the world. His vision of the world is indescribably wonderful. To the ignorant, the world is one of dry wood and stone. One who is enlightened sees the world as one self. The ignorant engages himself in endless arguments. The enlightened is friendly with all. Turiya or samadhi is the natural state which is what exists in and through the wakeful, dream and sleep states. Conditioning alone is the mind, which ceases when enquired into.

When the fruit of the supreme truth has been gained and it has become liberation, even awareness becomes non-existent, as it were, since the mind is absorbed in the supreme truth. The deerness of the deer-mind vanishes, like a lamp without fuel. The supreme truth alone remains. The mind which has attained the fruit of meditation, which is self-knowledge, is firm like a thunderbolt (vajra). The characteristic motion or restlessness of the mind goes away, who knows where. Illumination alone remains as pure consciousness, without disturbance or division.

In that state, there is effortless dropping away of all desires, and effortless meditation alone remains. Unless and until Brahman is realized, one cannot rest in the self; until then meditation is impossible merely by thinking about the self, etc. When the supreme truth is realized, the mind goes away, who knows where; and who knows how vasana or mental conditioning, karma, as also joy and despair disappear. The yogi is then seen to be in a state of continuous and unbroken meditation, firmly established in adamant meditation or samadhi (vajra-samadhi), like a mountain.

When the yogi is disinterested in pleasure, when his senses are utterly peaceful and controlled, when he rests delighted in the self, when all his mental modifications have ceased – what else is there to be done in the name of samadhi? When the yogi is unaware of the world as an object of observation, on account of the absence of mental conditioning, he cannot help remaining in vajra-samadhi (adamantine meditation), as if compelled by some other power. The mind is not distracted from it. When the mind is at peace because it is disinterested in worldly objects (having known the truth) that is samadhi, not else. Firm rejection of pleasure is meditation; when it reaches fruition it is vajra-sara (adamantine). Since this is also the state of perfect knowledge, it is known as nirvana or the blissful state.

If there is craving for pleasure, what is the use of something called meditation? If such craving does not exist, what is the use of something called meditation? When there is perfect knowledge and at the same time disinterestedness in pleasure, unconditioned consciousness (nirvikalpa samadhi) follows naturally and effortlessly. He who is not swayed by craving for pleasure is known as perfectly enlightened (sambuddha). Such perfect enlightenment arises from complete turning away from the pursuit of pleasure. He who rests in the self does not experience craving at all. Desire for pleasure-experience only arises when there is movement away from the self. At the conclusion of the study of scripture, japa, etc., one enters into samadhi; after the practice of samadhi, one should study, do japa, etc. O Rama, rest in the state of nirvana at all times.

When one is knocked about by the troubles and tribulations of earthly existence and is 'tired of all this', he seeks refuge from all this. I shall describe to you the progressive stages by which such a person reaches rest and peace. Either on account of an immediate cause or without one, he turns away from worldly pursuits (the pursuits of pleasure and wealth) and seeks the shelter of the company of a wise person. He avoids bad company from a very great distance.

The blessings that flow from the company of holy men are incomparable to any other blessings. The holy man's nature is cool and peaceful; his behavior and actions are pure. Therefore his company promotes peace and goodness in everyone who seeks it. In his company one loses fear. Sinfulness comes to an end, and one grows in purity. Even the love and affection that the gods and the angels possess are nothing compared to the limitless love that flows from the holy ones.

When one engages oneself in the performance of right action, his intelligence rests in peace and reflects the truth like a perfect mirror. It is then that the meaning of the scriptural declarations becomes abundantly clear. The wise man radiates wisdom and goodness. Then seeking to free himself from the cage of ignorance, he flies away from pleasure towards the unconditioned bliss.

It is great misfortune to pursue pleasures. Although the wise man rejects them, they create some uneasiness in his heart. He is supremely happy, therefore, when he does not find himself in pleasurable situations. The sages or yogis and perfected ones approach such a wise man. But the wise man does not value even the gifts of psychic powers or knowledge that they bestow upon him. He seeks

the company of enlightened beings. In their company, he dives into the truths of the scriptures. It is the characteristic of these enlightened ones to raise others to their own level.

The wise person gradually abandons all selfish actions and the endeavor to gain wealth or pleasure. He gives everything away in self-sacrificing charity. O Rama, remember that even hell is not so painful as suffering caused by selfish activity. Wealth is the source of endless misfortune; prosperity is perpetual adversity; enjoyment of pleasure is enduring disease. All these are misunderstood by the perverse intellect. In this world, contentment alone is the best medicine, the best tonic and the greatest good fortune. The contented heart is ready for enlightenment. First turn away from worldliness; then, resort to satsanga, enquire into the truth of the scriptures and cultivate disinterestedness in pleasure, and you will attain supreme truth.

When the mind is established in dispassion and in holy company, and when through the study of the scriptures there is disinterestedness in the pursuit of pleasure, one does not long for wealth and treats even the wealth that one has as dry dung. He treats his relatives and friends as co-pilgrims and serves them appropriately at the proper times. He is not attached to seclusion, gardens, holy places or his own home, to fun and frolic with friends or scriptural discussions, and he does not spend too much time in any of these.

He rests in the supreme state. The supreme state is that which is. Diversion in it is created by ignorance and this ignorance is false and non-existent! He who is firmly established in the self and who is undisturbed like a sculpted figure, is not swayed by sense-objects. 'I' and 'the world', time and space, knowledge or void – these, though they may continue to be, are not experienced by the knower of truth. One should salute that sun in human form whose personality is devoid of rajas (restless action or impurity), who has transcended even satva or purity, and in whom the darkness of ignorance has no place at all. The state of one who has transcended all division and whose mind has become no-mind is beyond description. Adored by him day and night, the Lord bestows upon him the supreme state of nirvana.

The Lord is neither far nor inaccessible. One's own illumined self is the Lord. From him are all things, and to him they return. All things here worship and adore him at all times in their own diverse ways. By thus being adored in diverse forms by someone, birth after birth, the self is pleased. Thus pleased, the self sends a messenger for one's inner awakening and enlightenment.

The messenger thus sent by the self is viveka or wisdom. It dwells in the cave of one's heart. It is this wisdom that brings about the gradual awakening of one who is conditioned by ignorance. The one that is thus awakened is the inner self, that is the supreme self whose 'name' is OM. He is omnipresent being. The universe is his body, as it were. All heads, eyes, hands, etc., belong to him. He is pleased with japa, charity, ritual worship, study, and such practices. When this self awakens with the help of wisdom or viveka, there is an inner unfoldment, the

mind vanishes and the jiva disappears, too. In this terrible ocean of samsara, wisdom (viveka) alone is the boat which enables one to cross.

The self is highly pleased with the diverse (do as you please) forms of worship one adopted before. It bestows on one the pure messenger known as viveka (wisdom). By means of holy company, study of scriptural truth and illumination; it brings the jiva closer to the pure, primordial state of oneness.

When this viveka or wisdom is strengthened and confirmed and when the impurity of conditioning is washed away, the holy one shines with an extraordinary radiance. Both the inner notion and the external perception of the world cease for him. But, then, since all these were born of ignorance which is false, nothing real ceases to be. The world is but an appearance: it is neither not-self, nor is it gross and physical. These elements are unreal; neither the world nor the void is real. Brahman alone is spread out, and Brahman alone shines.

The world is not material; the void is not seen. The mind has come to naught. What remains is the truth, indescribable but not non-being. The intellect is baffled by conflicting statements, but when the truth is investigated by proper methods, it is realized. He whose intelligence is awakened is known as the knower of truth. He is established in non-dual consciousness, and he does not perceive the world as 'the world'.

The world-appearance arises only when the infinite consciousness sees itself as an object; it were better that this did not happen. But once this has arisen, it is externalized and materialized. The awareness of the matter is the mind, and the mind binds itself to the body. But all these are but notions and verbal descriptions, and these distinctions are notional and imaginary. The self which is consciousness does not ever become an object or material. When one is established in self-knowledge, even 'consciousness' and 'unconsciousness' become meaningless words.

The material body arises from the subtle mental body, on account of persistent thinking. Hence matter is unreal. By constantly thinking 'I am confused, I am mad', one becomes mad; by realizing 'I am not mad', one regains his mental balance. When the dream is realized as dream, one is not fooled by it. Just as the subtle body becomes a gross material body by persistent thinking, the process can be reversed by right knowledge. One should lead, by persistent right contemplation, even the subtle body to its real state as the jiva, and then to Brahman.

Unless and until both these (matter and mind, the gross and the subtle) are realized to be the one infinite consciousness, the wise seeker should endeavor to purify them and to investigate their real nature. He who is established in self-knowledge is unshaken by the worst calamities – even if there were a shower of fire and brimstone, or the earth disintegrated and vanished into thin air, or the great flood swallowed everything. One who is endowed with supreme dispassion enjoys the adamant samadhi (vajra samadhi). The inner peace that ensues from such dispassion is incomparable to that which arises from austerities, etc.

All these diverse beings seen in the ten directions belong to one or the other of the following categories: some are in the dream-wakeful state; others are in a notional-wakeful state; some are in a pure wakeful state; others are in a long wakeful state; some are in a gross wakeful state; others are in the state of wakeful-dream; yet others are in a decreasing wakeful state.

O Rama, in a certain previous world-cycle, in a certain corner of creation, some beings remained in a state of deep sleep, though alive. The dreams that they dream are what appears as this universe. They are in what is known as the dream-wakeful state. We are all their dream-objects. On account of the fact that theirs is a very long dream, it appears to be a real and wakeful state to us. And the dreamers continue to be the jivas in all this. Because the omnipresent is omniscient consciousness, everything exists everywhere. Therefore, we exist as the dream-objects of the dreams of those original dreamers.

In this dream-world, if one rejects delusion, one is liberated; or, in accordance with one's idea of oneself, one considers oneself to be another body. The world-appearance that arises by such a notion is experienced by them.

In a certain previous world-cycle at some place, some beings lived in the wakeful state entertaining different notions which gave rise to diverse creatures. These are in the notional-wakeful state. Because of the perseverance of the notions that gave rise to them, they are firmly established in it. Even when the notions cease, they continue to exist on account of their own past notions.

They who arose in the beginning in the expanded consciousness of Brahma, when there was neither sleep nor dream, are known as those who exist in the pure wakeful state. They themselves, when they continue to exist in subsequent embodiments, are in the long or continued wakeful state. When they are in a dense state of consciousness, they are said to be in a gross wakeful state.

After listening to the scriptural expositions, they who look upon the wakeful state as dream are in the state of wakeful-dream. When they are fully awakened and when they rest in the supreme state, their perception of the world in the waking state decreases in grossness, and they who are in such a decreasing wakeful state reach the turiya or the fourth state of consciousness.

These are the seven states in which diverse beings exist. In fact, even as the seven oceans are but one mass of water, all these are but one ocean of consciousness.

(...) O Rama, no one creates these bodies at any time, and no one deludes beings at any time. Consciousness is beginningless and eternal, and it alone exists as all these diverse beings. Nothing is outside of this consciousness, though it appears to be outside itself. This appearance, too, arises within itself, like a sprout from a seed. This universe exists within consciousness even as a figure exists in a marble slab. This consciousness which is everywhere, within and without, spreads itself as the world-appearance on account of time and space, just like the fragrance of a flower spreads out. 'This' itself is 'the other world'. Let there be an

end to the mental conditioning that creates the other world. When the notion of the other world has been given up, from where do such notions arise?

The self alone is real, devoid of the concepts of time, space and such other notions; the self is not a void. This truth is realized only by those who are established in the supreme state, not by those who rest in egosense. To one who has realized the truth, the fourteen worlds are his own limbs. In his vision, the division between dream-state and wakeful state ceases to exist. When this world-appearance is seen to be pure consciousness, it becomes similar to a dream. Just as all that is thrown into the fire becomes one (ash), all the states and the world-appearance are reduced to oneness by the fire of wisdom.

Consciousness alone appears as this gross universe. When this is realized, the belief in the existence of matter ceases. With it ceases desire to possess such matter. Then one remains in one's own inner peace. When the self is realized as neither the world nor the void, everything remains as it truly is. The sage of self-realization has crossed this samsara and has reached the end of all karma.

The notion of the existence of the world arises in the ignorant just as the awareness of its various limbs may arise in the 'mind' of a tree! This illusory apprehension of the objective world, which goes by the name 'avidya' or 'ignorance' does not in fact exist; it is as real as water in the mirage (sound without substance). However, just for the sake of clear understanding, take this ignorance as real and listen! Then you will yourself understand that it does not exist in fact.

Whatever appears to be here perishes at the end of the world-cycle. No one can avert this total destruction. Brahman alone exists then. This realization is not like drug-induced experience; we know with certainty that the body is like a dream-object, and that consciousness alone is real. This world-appearance perishes again and again. What has perished, and how does it come into being again and again? If it is said that all these objects remained hidden in space, then one has to admit that they were not destroyed even in the cosmic dissolution.

There is similarity between cause and effect. Since there is no cause for this world-appearance, it is not an effect. One alone is. The numerous branches, leaves, flowers and fruits of a tree are but the expansion of the single seed. There is no need to invent a causal relationship. The seed alone is the reality. When the truth is investigated, we realize that the one consciousness alone remains as the truth.

At the end of the world-cycle, all these objects of perception cease to be. The one self which is consciousness alone remains, and this is indescribable, being beyond thought and description. Only the sage of self-knowledge experiences this; others merely read these words. For it is neither time nor mind, neither being nor non-being, neither consciousness or unconsciousness. I have thus described it negatively because the scriptures have done so. In my vision, it is pure and supreme peace. In this, there are infinite potentialities, like figures in an uncut marble. Thus the supreme self is at the same time diverse and non-

diverse. It is when you do not have direct self-knowledge that there arises in you doubt concerning this.

The perception of diversity is due to the division that arises in the self. However, the self is devoid of any division into time, space, etc. The self is the very substratum and undivided reality of time, space, etc., just as the ocean is of the waves. Hence, the reality is undivided and divided; it is, and it is not. The uncut images in the marble may be carved out of it, but it is not possible to carve the world out of the infinite consciousness. Hence, divided though undivided, it merely appears to be different from the totality, though really non-different from it.

The reality is the infinite, undivided consciousness which, not being an object of observation, is unknowable. Brahma, Visnu, Rudra, etc., are names which have by repeated use come to be regarded as real. Creation, not having a cause or a reason, is non-existent. But one cannot assert that there is non-existence or that there is something.

When one's mind rests in perfect tranquility, what it is, is the reality. In that reality, this world appears to be. The world-appearance does not arise out of nothing! Hence, one has to conclude that Brahman alone is, even in the form of this creation. Creation is but a word, a name. The reality is Brahman. 'I', 'you' and 'the world' are names that exist in Brahman as Brahman.

The ocean, the mountain, the clouds, earth, etc., are all the unborn and uncreated. This universe exists in Brahman as the Great Silence (*kastha mauna* – silence of a log of wood). The seer exists in the scene as seeing, on account of his own essential nature. The doer exists as the deed, since there is no reason for him to do anything. In it, there is neither a knower nor a doer, neither inertness nor experiencer, neither void nor substance. Life and death, truth and falsity, good and evil – all these are of one substance, like waves in the ocean. The division between the seer (subject) and the scene (object) is fanciful.

However much one may try, the cause for this creation is not found; that which shines without reason or cause is surely non-existent except as an illusion. It exists as itself and it shines because it is it, without creator-creation relationship.

(...) Where such a seed exists and where co-operating causes exist too, there is the possibility of a creation. When all the elements are dissolved during cosmic dissolution, where is the seed-form, and where are the co-operating causes? When the infinite, indivisible consciousness alone is the truth, there is no scope for the existence even of the subatomic particle, much less the seed for this creation. Whatever is the supreme being, that itself is this universe. The one infinite consciousness conceives of itself as the false in the false and as pure consciousness in pure consciousness. Just as space (distance) exists in space, all this exists in Brahman.

Since right in the very beginning, there was neither a cause nor a motivation for creation to arise, there is neither being nor non-being, neither gross matter nor subtle mind, neither moving objects nor immobile objects. Consciousness is without form and cannot create this world of name and form, since cause and effect are identical, and only that which has form can create or change into some other form. The self remains the self all the time, fancying within the undivided consciousness all these diverse objects. Whatever that consciousness experiences as if within itself, that and that alone is 'called' the world or this creation.

Before all this happened (that is, when one realizes that all this is unreal and non-existent), know that the one Brahman alone existed, utterly peaceful and homogeneous. Infinite consciousness is infinite consciousness, water is water; and since this 'creation' is conjured up by consciousness, it appears to be so created. Just as the world one dreams of is an illusory appearance in one's consciousness, even so in the wakeful state this world appears in consciousness, as consciousness.

In the original creation, the dream of the undivided consciousness is known as the wakeful state (the world which is experienced in the wakeful state). The dream that rises in the consciousness of the beings that arise in that ignorance, is known as the dream state. This fanciful dream has 'materialized' into this world order by constant repetition. The river is but the movement of water; creation is the fancy of the infinite consciousness.

It is not right to consider that 'death' is a state of bliss on account of the total destruction of the self. It is a state of void (like space). This vision of samsara will arise again. If there is fear on account of evil actions, the consequences are the same here or 'there'. Hence, there is no vital distinction between life and death. Knowing this, one attains peace of mind. When thus perception of division ceases, the vision of oneness arises. This is known as liberation. Whether this creation is or is not, there is then both a total understanding of the absence of objects and the experience of the indivisibility of the infinite. When thus the object and therefore the subject is unrealized, then there is great peace. In the supreme self, of course, there is neither bondage nor liberation.

One who thus realizes the truth attains nirvana. This very world-appearance, which is but the slight movement in consciousness, is also realized as nirvana by him. He realizes that this creation is not diversity, but is pure Brahman only.

The pure void exists everywhere in every way at all times in this space with is consciousness. Consciousness exists here and there in the form of this creation; there is no unconsciousness anywhere, because all this is but pure consciousness. Even that which appears to be matter is but pure consciousness.

(...) Whether one is a knower of truth or ignorant of it, without the egosense, the body cannot exist. That which needs to be sustained cannot exist without a support. But there is a vital difference which I shall presently explain to you.

The little boy known as ignorance has created this goblin known as egosense which seems to exist within oneself unperceived. This ignorance is a non-entity, too, because it is not seen to exist when investigated; darkness does not exist when it is seen with the help of a lamp. When one looks for this goblin known as ignorance, it does not exist. But in the absence of such investigation, when it is taken for granted and when one is under its influence, it expands and gets established. This world is created by that ignorance which is real only to the ignorant; it is not real. That (infinite consciousness or Brahman) which is beyond the mind and the senses cannot be the seed nor the cause for the coming into being of that which is the object of the mind and the senses. When there is no seed, how can there be a sprout?

In this infinite consciousness, it is a mere fancy that appears to be the created universe. This consciousness alone is known as isvara, or god, and also as this creation. It is like one's own dream-creation which is everybody's daily experience. Because the dreamer is a conscious being, the dream-objects appear to have an intelligence and a mind of their own; even so this non-creation known as the universe seems to possess independent existence and intelligence as if it had been created. There is no creation as such; the one Brahman exists as Brahman. Whatever notion arises in this Brahman is experienced by Brahman as if it were an object of experience. That Brahman itself fancies that all this is 'creation'. But then, the experiencer, experiencing and experience are one and indivisible; even so Brahman, the notion of creation and creation are only Brahman. Such being the case, how can egosense or the false notion of 'I' arise?"

"O sage, this is the only path to salvation: one should be totally devoted to the one desirable cause; one should be instructed in the right effort for its attainment; and one should again and again engage oneself in such right action. By the right effort (abhyasa), ignorance is dispelled, and the ignorant become enlightened. It is by right effort that even bitter things are relished. It is by repeated practice that a stranger becomes a friend; and when a close relative is separated from oneself, it is through the absence of such repeated contemplation that the relationship is lost. It is by repetition that the subtle body becomes the physical body. By persistent effort, the impossible becomes possible. False relationships have been forged by persistent effort; they should also be resolutely abandoned by persistent effort till the end of one's life. By persistent effort, one brings the desired object close to himself. Such effort enables him to attain it without obstacle.

Persistent and repeated effort is known as abhyasa. That alone is the greatest goal of man (purusartha), and there is no other path. Only by persistent and determined self-effort, and by one's own direct experience, is perfection attained, not by any other means. It is by such abhyasa that one becomes utterly fearless everywhere in the world."

“(...) Whatever the jiva contemplates within itself, that it experiences. (...) They who realize this are free from delusion, from attachment (dependency) and from mental distress, while continuing to perform appropriate actions spontaneously in situations which the stream of life bears along. (...) Everybody is pure consciousness alone.

(...) Neither in the waking state nor in dream is there a real world. Consciousness experiences itself as such and that experience is known as the world, just as the world seen in a dream is ‘nothing’. Just as one man’s dream-experiences are unknown to the person sleeping next to him, one man’s experiences in this world are unknown to another.”

“Whatever one constantly contemplates, whatever constantly occupies one’s mind and to whatever one is devoted with all his life, that he knows to be real and obvious. When the mind is saturated with consciousness of Brahman, it becomes that; whatever the mind loves most, it becomes that. When one’s mind rests in the supreme reality or the infinite consciousness, then one engages himself in righteous activity without being interested in the activity itself for its own sake.

(...) In this limitless space, there is the infinite self which is non-different from that space. That self perceived itself within itself as a jiva, a conditioned and living entity.”

“Liberation is attained by one whose very nature is totally free and unattached. He whose mind is free and unattached does not get involved once again in this samsara.

(...) The mirror shines with greater clarity the more it is cleaned and polished.”

Ashtavakra Gita – The Heart of Awareness

- 1. The Self**
- 2. Awareness**
- 3. Wisdom**
- 4. The True Seeker**
- 5. Dissolving**
- 6. Knowledge**
- 7. The Boundless Ocean**
- 8. The Mind**
- 9. Dispassion**
- 10. Desire**
- 11. Stillness**
- 12. Fulfillment**
- 13. Happiness**
- 14. The Fool**
- 15. The Clear Space of Awareness**
- 16. Forget Everything**
- 17. Beyond All**
- 18. The Master**
- 19. My Own Splendor**
- 20. I Am Shiva**

1. The Self

1 O Master,
 Tell me how to find
 Detachment, wisdom, and freedom!

2 Child,
 If you wish to be free,
 Shun the poison of the senses.

 Seek the nectar of truth,
 Of love and forgiveness,
 Simplicity and happiness.

3 Earth, fire and water,
 The wind and the sky –
 You are none of these.

 If you wish to be free,
 Know you are the Self,
 The witness of all these,
 The heart of awareness.

4 Set your body aside.
 Sit in your awareness.

 You will at once be happy,
 Forever still,
 Forever free.

5 You have no caste.
 No duties bind you.

 Formless and free,
 Beyond the reach of the senses,
 The witness of all things.

 So be happy!

6 Right or wrong,
 Joy and sorrow,
 These are of the mind only.
 They are not yours.

 It is not really you
 Who acts or enjoys.

You are everywhere,
Forever free.

- 7 Forever and truly free,
 The single witness of all things.

But if you see yourself as separate,
Then you are bound.

- 8 "I do this. I do that."
 The big black snake of selfishness
 Has bitten you!

"I do nothing."
This is the nectar of faith,
So drink and be happy!

- 9 Know you are one,
 Pure awareness.

With the fire of this conviction,
Burn down the forest of ignorance.

Free yourself from sorrow,
And be happy.

- 10 Be happy!
 For you are joy, unbounded joy.

You are awareness itself.

Just as a coil of rope
Is mistaken for a snake,
So you are mistaken for the world.

- 11 If you think you are free,
 You are free.

If you think you are bound,
You are bound.

For the saying is true:
You are what you think.

- 12 The Self looks like the world.
But this is just an illusion.

The Self is everywhere.

One.
Still.
Free.
Perfect.

The witness of all things,
Awareness
Without action, clinging or desire.

- 13 Meditate on the Self.
One without two,
Exalted awareness.

Give up the illusion
Of the separate self.

Give up the feeling,
Within or without,
That you are this or that.

- 14 My Child,
Because you think you are the body,
For a long time you have been bound.

Know you are pure awareness.

With this knowledge as your sword
Cut through your chains.

And be happy!

- 15 For you are already free,
Without action or flaw,
Luminous and bright.

You are bound
Only by the habit of meditation.

- 16 Your nature is pure awareness.

You are flowing in all things,
And all things are flowing in you.

But beware
The narrowness of the mind!
- 17 You are always the same,
Unfathomable awareness,
Limitless and free,
Serene and unperturbed.

Desire only your own awareness.
- 18 Whatever takes form is false.
Only the formless endures.

When you understand
The truth of this teaching,
You will not be born again.
- 19 For God is infinite,
Within the body and without,
Like a mirror,
And the image in a mirror.
- 20 As the air is everywhere,
Flowing around a pot,
And filling it,
So God is everywhere,
Filling all things
And flowing through them forever.

2. Awareness

1 Yesterday
 I lived bewildered,
 In illusion.

 But now I am awake,
 Flawless and serene,
 Beyond the world.

2 From my light
 The body and the world arise.

 So all things are mine,
 Or nothing is.

3 Now I have given up
 The body and the world,
 I have a special gift.

 I see the infinite Self.

4 As a wave,
 Seething and foaming,
 Is only water.

 So all creation,
 Streaming out of the Self,
 Is only the Self.

5 Consider a piece of cloth.
 It is only threads!

 So all creation,
 When you look closely,
 Is only the Self.

6 Like the sugar
 In the juice of the sugarcane,
 I am the sweetness
 In everything I have made.

- 7 When the Self is unknown
 The world arises,
 Not when it is known.
- But you mistake
 The rope for the snake.
- When you see the rope,
 The snake vanishes.
- 8 My nature is light,
 Nothing but light.
- When the world arises
 I alone am shining.
- 9 When the world arises in me,
 It is just an illusion:
 Water shimmering in the sun,
 A vein of silver in mother-of-pearl,
 A serpent in a strand of rope.
- 10 From me the world streams out
 And in me it dissolves,
 As a bracelet melts into gold,
 A pot crumbles into clay,
 A wave subsides into water.
- 11 I adore myself.
 How wonderful I am!
- I can never die.
- The whole world may perish,
 From Brahma to a blade of grass,
 But I am still here.
- 12 Indeed how wonderful!
 I adore myself.
- For I have taken form
 But I am still one.
- Neither coming or going,
 Yet I am still everywhere.

13 How wonderful,
 And how great my powers!

 For I am without form,
 Yet till the end of time
 I uphold the universe.

14 Wonderful!

 For nothing is mine,
 Yet it is all mine,
 Whatever is thought or spoken.

15 I am not the knower,
 Nor the known,
 Nor the knowing.

 These three are not real.
 They only seem to be
 When I am not known.

 For I am flawless.

16 Two from one!
 This is the root of suffering.

 Only perceive
 That I am one without two,
 Pure awareness, pure joy,
 And all the world is false.

 There is no other remedy!

17 Through ignorance
 I once imagined I was bound.

 But I am pure awareness.

 I live beyond all distinctions,
 In unbroken meditation.

- 18 Indeed,
 I am neither bound nor free.
- An end to illusion!
 It is all groundless.
- For the whole of creation,
 Though it rests in me,
 Is without foundation.
- 19 The body is nothing.
 The world is nothing.
- When you understand this fully,
 How can they be invented?
- For the Self is pure awareness,
 Nothing less.
- 20 The body is false,
 And so are its fears,
 Heaven and hell, freedom and bondage.
- It is all invention.
- What can they matter to me?
- I am awareness itself.
- 21 I see only one.
- Many men,
 One wilderness.
- Then to what may I cling?
- 22 I am not the body.
 Nor is the body mine.
- I am not separate.
- I am awareness itself,
 Bound only by my thirst for life.
- 23 I am the infinite ocean.
- When thoughts spring up,
 The wind freshens, and like waves
 A thousand worlds arise.

24 But when the wind falls,
The trader sinks with his ship.

On the boundless ocean of my being
He founders,
And all the worlds with him.

25 But O how wonderful!

I am the unbounded deep
In whom all living things
Naturally arise,
Rush against each other playfully,
And then subside.

3. Wisdom

- 1 You know the Self,
 By nature one
 Without end.

 You know the Self,
 And you are serene.

 How can you still desire riches?
- 2 When from ignorance
 You see sliver in mother-of-pearl,
 Greed arises.

 From ignorance of the Self
 Desire arises
 For the world where the senses whirl.
- 3 Knowing yourself as That
 In which the worlds rise and fall
 Like waves in an ocean,
 Why do you run about so wretchedly?
- 4 For have you not heard?

 You are pure awareness,
 And your beauty is infinite!

 So why let lust mislead you?
- 5 The man who is wise
 Knows himself in all things
 And all things in himself.

 Yet how strange!
 He still says, "This is mine."
- 6 Determined to be free,
 He abides in the oneness
 Beyond all things.

 Yet how strange!
 Indulging in passion, he weakens,
 And lust overwhelms him.

7 Feeble with age,
 Still he is filled with desire,
 When without doubt he knows
 That lust is the enemy of awareness.

 Indeed how strange!

8 He longs to be free...

 He has no care for this world
 Or the next,
 And he knows what is passing
 Or forever.

 And yet how strange!
 He is still afraid of freedom.

9 But he who is truly wise
 Always sees the absolute Self.

 Celebrated, he is not delighted.
 Spurned, he is not angry.

10 Pure of heart,
 He watches his own actions
 As if they were another's.

 How can praise or blame disturb him?

11 With clear and steady insight
 He sees his world is a mirage,
 And he no longer wonders about it.

 How can he fear the approach of death?

12 Pure of heart,
 He desires nothing,
 Even in despair.

 He is content
 In the knowledge of the Self.

 With whom may I compare him?

13 With clear and steady insight
 He knows that whatever he sees
 Is by its very nature nothing.

 How can he prefer one thing to another?

14 He is beyond all duality.

Free from desire,
He has driven from his mind
All longing for the world.

Come what may,
Joy or sorrow,
Nothing moves him.

4. The True Seeker

- 1 The wise man knows the Self,
 And he plays the game of life.

 But the fool lives in the world
 Like a beast of burden.
- 2 The true seeker feels no elation,
 Even in that exalted state
 Which Indra and all the gods
 Unhappily long for.
- 3 He understands the nature of things.

 His heart is not smudged
 By right or wrong,
 As the sky is not smudged by smoke.
- 4 He is pure of heart,
 He knows the whole world is only the Self.

 So who can stop him
 From doing as he wishes?
- 5 Of the four kinds of being,
 From Brahma to a blade of grass,
 Only the wise man is strong enough
 To give up desire and aversion.
- 6 How rare he is!

 Knowing he is the Self,
 He acts accordingly
 And is never fearful.

 For he knows he is the Self,
 One without two,
 The Lord of all creation.

5. Dissolving

1 You are pure.
 Nothing touches you.
 What is there to renounce?

 Let it all go,
 The body and the mind.

 Let yourself dissolve.

2 Like bubbles in the sea,
 All the worlds arise in you.

 Know you are the Self.
 Know you are one.

 Let yourself dissolve.

3 You see the world.
 But like the snake in the rope,
 It is not really there.

 You are pure.

 Let yourself dissolve.

4 You are one and the same
 In joy and sorrow,
 Hope and despair,
 Life and death.

 You are already fulfilled.

 Let yourself dissolve.

6. Knowledge

- 1 I am boundless space.
The world is a clay pot.

This is the truth.

There is nothing to accept,
Nothing to reject,
Nothing to dissolve.

- 2 I am the ocean.
All the worlds are like waves.

This is the truth.

Nothing to hold on to.
Nothing to let go of,
Nothing to dissolve.

- 3 I am the mother-of-pearl.
The world is a vein of silver,
An illusion!

This is the truth.

Nothing to grasp,
Nothing to spurn,
Nothing to dissolve.

- 4 I am in all beings,
All beings are in me.

This is the whole truth.

Nothing to embrace,
Nothing to relinquish,
Nothing to dissolve.

7. The Boundless Ocean

- 1 I am the boundless ocean.
- This way and that,
 The wind, blowing where it will,
 Drives the ship of the world.
- But I am not shaken.
- 2 I am the unbounded deep
 In whom the waves of all the worlds
 Naturally rise and fall.
- But I do not rise or fall.
- 3 I am the infinite deep
 In whom all the worlds
 Appear to rise.
- Beyond all form,
 Forever still.
- Even so am I.
- 4 I am not in the world.
 The world is not in me.
- I am pure.
 I am unbounded.
- Free from attachment,
 Free from desire,
 Still.
- Even so am I.
- 5 O how wonderful!
- I am awareness itself,
 No less.
- The world is a magic show!
- But in me
 There is nothing to embrace,
 And nothing to turn away.

8. The Mind

1 The mind desires this,
 And grieves for that.
 It embraces one thing,
 And spurns another.

 Now it feels anger,
 Now happiness.

 In this way you are bound.

2 But when the mind desires nothing
 And grieves for nothing,
 When it is without joy or anger
 And, grasping nothing,
 Turns nothing away...

 Then you are free.

3 When the mind is attracted
 To anything it senses,
 You are bound.

 When there is no attraction,
 You are free.

4 Where there is no I,
 You are free.
 Where there is I,
 You are bound.

 Consider this.

 It is easy.

 Embrace nothing,
 Turn nothing away.

9. Dispassion

- 1 Seeing to this,
 Neglecting that,
 Setting one thing against another...

Who is free of such cares?
When will they ever end?

Consider.

Without passion,
With dispassion,
Let go.

- 2 My Child,
 Rare is he, and blessed,
 Who observes the ways of men
 And gives up the desire
 For pleasure and knowledge,
 For life itself.

- 3 Nothing lasts.
 Nothing is real.

It is all suffering,
Threefold affliction!
It is all beneath contempt.

Know this.
Give up.
Be still.

- 4 When will men ever stop
 Setting one thing against another?

Let go of all contraries.
Whatever comes, be happy
And so fulfill yourself.

- 5 Masters, saints, seekers:
 They all say different things.

Whoever knows this,
With dispassion becomes quiet.

6 The true master considers well.
 With dispassion
 He sees all things are the same.

 He comes to understand
 The nature of things,
 The essence of awareness.

 He will not be born again.

7 In the shifting elements
 See only their pure form.

 Rest in your own nature.
 Set yourself free.

8 The world is just a set of false impressions.
 Give them up.

 Give up the illusion.
 Give up the world.

 And live freely.

10. Desire

1 Striving and craving,
 For pleasure or prosperity,
 These are your enemies,
 Springing up to destroy you
 From the presumptions of virtue.

 Let them all go.
 Hold on to nothing.

2 Every good fortune,
 Wives, friends, houses, lands,
 All these gifts and riches...

 They are a dream,
 A juggling act,
 A traveling show!

 A few days, and they are gone.

3 Consider.

 Where there is desire,
 There is the world.

 With resolute dispassion
 Free yourself from desire,
 And find happiness.

4 Desire binds you,
 Nothing else.
 Destroy it, and you are free.

 Turn from the world.
 Fulfill yourself,
 And find lasting happiness.

5 You are one.
 You are pure awareness.

 The world is not real.
 It is cold and lifeless.

 Nor is ignorance real.
 So what can you wish to know?

6 Life after life you indulged
 In different forms,
 Different pleasures,
 Sons and kingdoms and wives.

 Only to lose them all...

7 Enough of the pursuit of pleasure,
 Enough of wealth and righteous deeds!

 In the dark forest of the world
 What peace of mind can they bring you?

8 How you have toiled,
 Life after life,
 Pressing into painful labor
 Your body and your mind and your words.

 It is time to stop.

 Now!

11. Stillness

- 1 All things arise,
Suffer change,
And pass away.

This is their true nature.

When you know this,
Nothing perturbs you,
Nothing hurts you.

You become still.

It is easy.

- 2 God made all things.
There is only God.

When you know this,
Desire melts away.

Clinging to nothing,
You become still.

- 3 Sooner or later,
Fortune or misfortune
May befall you.

When you know this,
You desire nothing,
You grieve for nothing.

Subduing the senses,
You are happy.

- 4 Whatever you do
Brings joy or sorrow,
Life or death.

When you know this,
You may act freely,
Without attachment.

For what is there to accomplish?

- 5 All sorrow comes from fear.
From nothing else.
- When you know this,
You become free of it,
And desire melts away.
- You become happy
And still.
- 6 "I am not the body,
Nor is the body mine.
I am awareness itself."
- When you know this,
You have no thought
For what you have done
Or left undone.
- You become one,
Perfect and indivisible.
- 7 "I am in all things,
From Brahma to a blade of grass."
- When you know this,
You have no thought
For success or failure
Or the mind's inconstancy.
- You are pure.
You are still.
- 8 The world with all its wonders
Is nothing.
- When you know this,
Desire melts away.
- For you are awareness itself.
- When you know in your heart
That there is nothing,
You are still.

12. Fulfillment

- 1 First I gave up action,
Then idle words,
And lastly thought itself.

Now I am here.
- 2 Ridding my mind of distraction,
Single-pointed,
I shout out sound and all the senses,
And I am here.
- 3 Meditation is needed
Only when the mind is distracted
By false imagining.

Knowing this,
I am here.
- 4 Without joy or sorrow,
Grasping nothing, spurning nothing,
O Master, I am here.
- 5 What do I care
If I observe or neglect
The four stages of life?

Meditation,
Controlling the mind,
These are mere distractions!

Now I am here.
- 6 Doing, or not doing,
Both come from not knowing.

Knowing this fully,
I am here.
- 7 Thinking
Of what is beyond thinking
Is still thinking.

I gave up thinking,
And I am here.

8 Whoever fulfills this
 Fulfills his own nature
 And is indeed fulfilled.

13. Happiness

1 Even if you have nothing,
 It is hard to find that contentment
 Which comes from renunciation.

 I accept nothing.
 I reject nothing.

 And I am happy.

2 The body trembles,
 The tongue falters,
 The mind is weary.

 Forsaking them all,
 I pursue my purpose happily.

3 Knowing I do nothing,
 I do whatever comes my way,
 And I am happy.

4 Bound to his body,
 The seeker insists on striving
 Or on sitting still.

 But I no longer suppose
 The body is mine,
 Or is not mine.

 And I am happy.

5 Sleeping, sitting, walking,
 Nothing good or bad befalls me.

 I sleep, I sit, I walk,
 And I am happy.

6 Struggling or at rest,
 Nothing is won or lost.

 I have forsaken the joy of winning
 And the sorrow of losing.

 And I am happy.

7 For pleasures come and go.
 How often I have watched their inconstancy!

 But I have forsaken good and bad,
 And now I am happy.

14. The Fool

1 By nature my mind is empty.
 Even in sleep, I am awake.
 I think of things without thinking.

 All my impressions of the world
 Have dissolved.

2 My desires have melted away.

 So what do I care for money
 Or the thieving senses,
 For friends or knowledge or holy books?

3 Liberation,
 Bondage,
 What are they to me?

 What do I care for freedom?

 For I have known God,
 The infinite Self,
 The witness of all things.

4 Without, a fool.
 Within, free of thought.

 I do as I please,
 And only those like me
 Understand my ways.

15. The Clear Space of Awareness

- 1 The man who is pure of heart
 Is bound to fulfill himself
 In whatever way he is taught.

A worldly man seeks all his life,
But is still bewildered.

- 2 Detached from the senses,
 You are free.

Attached, you are bound.

When this is understood,
You may live as you please.

- 3 When this is understood,
 The man who is bright and busy
 And full of fine words
 Falls silent.

He does nothing.
He is still.

No wonder
Those who wish to enjoy the world
Shun this understanding!

- 4 You are not your body.
 Your body is not you.

You are not the doer.
You are not the enjoyer.

You are pure awareness,
The witness of all things.

You are without expectation,
Free.

Wherever you go,
Be happy!

5 Desire and aversion are of the mind.
 The mind is never yours.
 You are free of its turmoil.

 You are awareness itself,
 Never changing.

 Wherever you go,
 Be happy.

6 For see!
 The Self is in all beings,
 And all beings are in the Self.

 Know you are free,
 Free of "I",
 Free of "mine".

 Be happy.

7 In you the worlds arise
 Like waves in the sea.

 It is true!
 You are awareness itself.

 So free yourself
 From the fever of the world.

8 Have faith, my Child, have faith.

 Do not be bewildered.

 For you are beyond all things,
 The heart of all knowing.

 You are the Self.
 You are God.

9 The body is confined
 By its natural properties.

 It comes,
 It lingers awhile,
 It goes.

 But the Self neither comes nor goes.
 So why grieve for the body?

- 10 If the body lasted till the end of time,
Or vanished today,
What could you win or lose?

You are pure awareness.

- 11 You are the endless sea
In whom all the worlds like waves
Naturally rise and fall.

You have nothing to win,
Nothing to lose.

- 12 Child,
You are pure awareness,
Nothing less.

You and the world are one.

So who are you to think
You can hold on to it,
Or let it go?

How could you!

- 13 You are the clear space of awareness,
Pure and still,
In whom there is no birth,
No activity,
No "I".

You are one and the same.
You cannot change or die.

- 14 You are in whatever you see.
You alone.

Just as bracelets and bangles
And dancing anklets
Are all of the same gold.

- 15 "I am not this."
"I am He."
Give up such distinctions.

Know that everything is the Self.
Rid yourself of all purpose.

And be happy.

16 The world only arises from ignorance.
You alone are real.

There is no one,
Not even God,
Separate from yourself.

17 You are pure awareness.

The world is an illusion,
Nothing more.

When you understand this fully,
Desire falls away.

You find peace.

For indeed!
There is nothing.

18 In the ocean of being
There is only one.

There was and there will be
Only one.

You are already fulfilled.
How can you be bound or free?

Wherever you go,
Be happy.

19 Never upset your mind
With yes and no.

Be quiet.
You are awareness itself.

Live in the happiness
Of your own nature,
Which is happiness itself.

20 What is the use of thinking?

Once and for all,
Give up meditation.
Hold nothing in your mind.

You are the Self,
And you are free.

16. Forget Everything

1 My Child,
 You may read or discuss scripture
 As much as you like.

 But until you forget everything,
 You will never live in your heart.

2 You are wise.
 You play and work and meditate.

 But still your mind desires
 That which is beyond everything,
 Where all desires vanish.

3 Striving is the root of sorrow.

 But who understands this?

 Only when you are blessed
 With the understanding of this teaching
 Will you find freedom.

4 Who is lazier than the master?
 He has trouble even blinking!

 But only he is happy.
 No one else!

5 Seeing to this,
 Neglecting that...

 But when the mind stops setting
 One thing against another,
 It no longer craves pleasure.

 It no longer cares for wealth
 Or religious duties or salvation.

- 6 Craving the pleasures of the senses,
You suffer attachment.
- Disdaining them,
You learn attachment.
- But if you desire nothing,
And disdain nothing,
Neither attachment nor detachment bind you.
- 7 When you live without discrimination,
Desire arises.
- When desire persists,
Feelings of preference arise,
Of liking and disliking.
- They are the root and branches of the world.
- 8 From activity, desire.
From renunciation, aversion.
- But the man of wisdom is a child.
He never sets one thing against another.
- It is true!
He is a child.
- 9 If you desire the world,
You may try to renounce it
In order to escape sorrow.
- Instead, renounce desire!
Then you will be free of sorrow,
And the world will not trouble you.
- 10 If you desire liberation,
But you still say "mine",
If you feel you are the body,
You are not a wise man or a seeker.
- You are simply a man who suffers.
- 11 Let Hari teach you,
Or Brahma, born of the Lotus,
Or Shiva Himself!
- Unless you forget everything,
You will never live in your heart.

17. Beyond All

- 1 The man who is happy and pure
 And likes his own company
 Gathers the fruit of his practice
 And the fruit of wisdom.
- 2 The man who knows the truth
 Is never unhappy in the world.

 For he alone fills the universe.
- 3 Just as the elephant loves
 The leaves of the sallaki tree,
 But not the neem tree,
 So the man who loves himself
 Always spurns the senses.
- 4 It is hard to find
 A man who has no desire
 For what he has not tasted,
 Or who tastes the world
 And is untouched.
- 5 Here in the world
 Some crave pleasure,
 Some seek freedom.

 But it is hard to find
 A man who wants neither.

 He is a great soul.
- 6 It is hard to find
 A man who has an open mind,
 Who neither seeks nor shuns
 Wealth or pleasure,
 Duty or liberation,
 Life or death...
- 7 He does not want the world to end.
 He does not mind if it lasts.

 Whatever befalls him,
 He lives in happiness.

 For he is truly blessed.

- 8 Now that he understands,
 He is fulfilled.
 His mind is drawn within,
 And he is fulfilled.
- He sees and he hears,
 He touches and smells and tastes,
 And he is happy.
- 9 Whatever he does is without purpose.
 His senses have been stilled.
 His eyes are empty.
- He is without desire or aversion.
- For him the waters of the world
 Have all dried up!
- 10 He is not asleep.
 He is not awake.
 He never closes his eyes
 Or opens them.
- Wherever he is,
 He is beyond everything.
 He is free.
- 11 And the man who is free
 Always lives in his heart.
 His heart is always pure.
- Whatever happens,
 He is free of all desires.
- 12 Whatever he sees or hears or touches,
 Whatever he smells or tastes,
 Whatever he acquires,
 He is free.
- Free from striving,
 And from stillness.
- For indeed he is a great soul.

- 13 Without blame or praise,
 Anger or rejoicing.
- He gives nothing.
 He takes nothing.
- He wants nothing,
 Nothing at all.
- 14 And whoever draws near him,
 A woman full of passion
 Or Death Himself,
 He is not shaken.
- He stays in his heart.
- He is free indeed!
- 15 It is all the same to him.
 Man or woman,
 Good fortune or bad,
 Happiness or sorrow.
- It makes no difference.
 He is serene.
- 16 The world no longer holds him.
 He has gone beyond
 The bounds of human nature.
- Without compassion
 Or the wish to harm,
 Without pride or humility.
- Nothing disturbs him.
 Nothing surprises him.
- 17 Because he is free,
 He neither craves nor disdains
 The things of the world.
- He takes them as they come.
- His mind is always detached.

18 His mind is empty.
He is not concerned with meditation,
Or the absence of it,
Or the struggle between good and evil.

He is beyond all,
Alone.

19 No "I",
No "mine".

He knows there is nothing.

All his inner desires have melted away.

Whatever he does,
He does nothing.

20 His mind has stopped working!

It has simply melted away...

And with it,
Dreams and delusions and dullness.

And for what he has become,
There is no name.

18. The Master

- 1 Love your true Self,
 Which is naturally happy,
 And peaceful and bright!

 Awaken to your own nature,
 And all delusion melts like a dream.
- 2 How much pleasure you take
 In acquiring worldly goods!

 But to find happiness
 You must give them all up.
- 3 The sorrows of duty,
 Like the heat of the sun,
 Have scorched your heart.

 But let stillness fall on you
 With its sweet and cooling showers,
 And you will find happiness.
- 4 For the world is nothing.
 It is only an idea.

 But the essence of what is
 And of what is not
 Can never fail.
- 5 The Self is always the same,
 Already fulfilled,
 Without flaw or choice or striving.

 Close at hand,
 But boundless.
- 6 When the Self is known,
 All illusions vanish.

 The veil falls,
 And you see clearly.

 Your sorrows are dispelled.

- 7 For the Self is free
 And lives forever.
- Everything else is imagination,
 Nothing more!
- Because he understands this,
 The master acts like a child.
- 8 When you know you are God
 And that what is and what is not
 Are both imaginary,
 And you are at last free of desire,
 Then what is there left
 To know or to say or to do?
- 9 For the Self is everlasting.
- When the seeker knows this,
 He falls silent.
- He no longer thinks,
 "I am this, I am not that."
- Such thoughts melt away.
- 10 He is still.
- Without pleasure or pain,
 Distraction or concentration,
 Learning or ignorance.
- 11 His nature is free of conditions.
- Win or lose,
 It makes no difference to him.
- Alone in the forest or out in the world,
 A god in heaven or a simple beggar,
 It makes no difference!

- 12 He is free of duality.

Wealth or pleasure,
Duty or discrimination
Mean nothing to him.

What does he care
What is accomplished or neglected?
- 13 Finding freedom in this life,
The seeker takes nothing to heart
Neither duty nor desire.

He has nothing to do
But to live out his life.
- 14 The master lives beyond the boundaries of desire.

Delusion or the world,
Meditation on the truth,
Liberation itself –
What are they to him?
- 15 You see the world
And you try to dissolve it.

But the master has no need to.
He is without desire.

For though he sees,
He sees nothing.
- 16 When you have seen God
You meditate on Him,
Saying to yourself, "I am He".

But when you are without thought
And you understand there is only one,
Without a second,
On whom can you meditate?
- 17 When you are distracted,
You practice concentration.

But the master is undistracted.

He has nothing to fulfill.
What is there left for him to accomplish?

- 18 He acts like an ordinary man.
But inside he is quite different.
- He sees no imperfection in himself,
Nor distraction,
Nor any need for meditation.
- 19 He is awake,
Fulfilled,
Free from desire.
- He neither is nor is not.
- He looks busy,
But he does nothing.
- 20 Striving or still,
He is never troubled.
- He does whatever comes his way,
And he is happy.
- 21 He has no desires.
He has cast off his chains.
He walks on air.
- He is free,
Tumbling like a leaf in the wind,
From life to life.
- 22 He has gone beyond the world,
Beyond joy and sorrow.
- His mind is always cool.
He lives as if he had no body.
- 23 His mind is cool and pure.
He delights in the Self.
- There is nothing he wishes to renounce.
He misses nothing.
- 24 His mind is naturally empty.
He does as he pleases.
- He is not an ordinary man.
Honor and dishonor mean nothing to him.

- 25 "The body does this, not I."
 "My nature is purity."

 With those thoughts,
 Whatever he does,
 He does nothing.
- 26 But he pretends not to know.

 He finds freedom in this life,
 But he acts like an ordinary man.

 Yet he is not a fool.

 Happy and bright,
 He thrives in the world.
- 27 Weary of the vagaries of the mind,
 He is at last composed.

 He does not know or think,
 Or hear or see.
- 28 Undistracted,
 He does not meditate.

 Unbound,
 He does not seek freedom.

 He sees the world,
 But knows it is an illusion.

 He lives like God.
- 29 Even when he is still,
 The selfish man is busy.

 Even when he is busy,
 The selfless man is still.
- 30 He is free.

 His mind is unmoved
 By trouble or pleasure.

 Free from action, desire or doubt,
 He is still, and he shines.

- 31 His mind does not strive
To meditate or act.

It acts or meditates without purpose.
- 32 When a fool hears the truth,
He is muddled.

When a wise man hears it,
He goes within.

He may look like a fool,
But he is not muddled.
- 33 The fool practices concentration
And control of the mind.

But the master is like a man asleep.

He rests in himself
And finds nothing more to do.
- 34 Striving or still,
The fool never finds peace.

But the master finds it
Just by knowing how things are.
- 35 In this world
Men try all kinds of paths.

But they overlook the Self,
The Beloved.

Awake and pure,
Flawless and full,
Beyond the world.
- 36 The fool will never find freedom
By practicing concentration.

But the master never fails.

Just by knowing how things are,
He is free and constant.

37 Because the fool wants to become God,
He never finds him.

The master is already God,
Without ever wishing to be.

38 The fool has no foundation,
Fretting to be free,
He only keeps the world spinning.

But the master cuts at its root,
The root of all suffering.

39 Because the fool looks for peace,
He never finds it.

But the master is always at peace,
Because he understands how things are.

40 If a man looks to the world,
How can he see himself?

The master is never distracted by this or that.

He sees himself,
The Self that never changes.

41 The fool tries to control his mind.
How can he ever succeed?

Mastery always comes naturally
To the man who is wise
And who loves himself.

42 One man believes in existence,
Another says, "There is nothing!"

Rare is the man who believes in neither.

He is free from confusion.

43 The fool may know that the Self
Is pure and indivisible.

But because of his folly,
He never finds it.

He suffers all his life.

- 44 The mind of a man who longs to be free
Stumbles without support.
- But the mind of a man who is already free
Stands on its own.
- It is empty of passion.
- 45 The senses are tigers.
- When a timid man catches sight of them,
He runs for safety to the nearest cave,
To practice control and meditation.
- 46 But a man without desires is a lion.
- When the senses see him,
It is they who take flight!
- They run away like elephants,
As quietly as they can.
- And if they cannot escape,
They serve him like slaves.
- 47 A man who has no doubts
And whose mind is one with the Self
No longer looks for ways to find freedom.
- He lives happily in the world,
Seeing and hearing,
Touching and smelling and tasting.
- 48 Just by hearing the truth
He becomes spacious
And his awareness pure.
- He is indifferent
To striving or stillness.
- He is indifferent
To his own indifference.
- 49 The master is like a child.
He does freely whatever comes his way,
Good or bad.

- 50 By standing on his own
A man finds happiness.
- By standing on his own
A man finds freedom.
- By standing on his own
He goes beyond the world.
- By standing on his own
He finds the end of the way.
- 51 When a man realizes
He is neither the doer nor the enjoyer,
The ripples of his mind are stilled.
- 52 The master's way is unfettered
And free of guile.
He shines.
- But for the fool
There is no peace.
His thoughts are full of desire.
- 53 The master is free of his mind,
And his mind is free.
- In this freedom he plays.
He has a wonderful time!
- Or he withdraws
And lives in a mountain cave.
- 54 If the master encounters
A king or a woman
Or someone he dearly loves,
He is without desire.
- And when he honors
A god or a holy place
Or a man versed in scriptures,
There is no longing in his heart.
- None at all!

- 55 He is unperturbed
Even when his servants despise him,
Or his wives, sons, and grandsons mock him.
- Even when his whole family makes fun of him,
He is undismayed.
- 56 For him there is no pain in pain,
No pleasure in pleasure.
- Only those who are like him
Can know his exaltation.
- 57 He has no form.
His form is emptiness.
- He is constant and pure.
- He has no sense of duty,
Which only binds men to the world.
- 58 The master fulfills his duties
And is always untroubled.
- The fool does nothing
And is always troubled and distracted.
- 59 The master goes about his business
With perfect equanimity.
- He is happy when he sits,
Happy when he talks and eats,
Happy asleep,
Happy coming and going.
- 60 Because he knows his own nature,
He does what he has to without feeling ruffled
Like ordinary people.
- Smooth and shining,
Like the surface of a vast lake.
- His sorrows are at an end.
- 61 The fool is busy
Even when he is still.
- Even when he is busy
The master gathers the fruits of stillness.

- 62 The fool often spurns his possessions.

The master is no longer attached to his body.
So how can he feel attraction or aversion?
- 63 The awareness of the fool is always limited
By thinking, or by trying not to think.

The awareness of the man who lives within,
Though he may be busy thinking,
Is beyond even awareness itself.
- 64 The master is like a child.
All his actions are without motive.

He is pure.
Whatever he does, he is detached.
- 65 He is blessed.
He understands the nature of the Self.
His mind is no longer thirsty.

He is the same under all conditions.
Whatever he sees or hears,
Or smells or touches or tastes.
- 66 The master is like the sky.
He never changes.

What does the world matter to him,
Or its reflection?

What does he care about seeking,
Or the end of seeking?
- 67 He is ever the same.
The victory is his.
He has conquered the world.

He is the embodiment
Of his own perfect essence,
By nature one with the infinite.

- 68 What more is there to say?

 He knows the truth.
 He has no desire for pleasure or liberation.

 At all times, in all places,
 He is free from passion.
- 69 He has given up the duality of the world
 Which arises with the mind
 And is nothing more than a name.

 He is pure awareness.
 What is there left for him to do?
- 70 The man who is pure knows for certain
 That nothing really exists;
 It is all the work of illusion.

 He sees what cannot be seen.
 His nature is peace.
- 71 He does not see the world of appearances.

 So what do rules matter to him,
 Or dispassion, renunciation, and self-control?

 His form is pure and shining light.
- 72 He does not see the world.

 So what does he care for joy or sorrow,
 Bondage or liberation?

 He is infinite and shining.
- 73 Before the awakening of understanding
 The illusion of the world prevails.
 But the master is free of passion.

 He has no "I",
 He has no "mine",
 And he shines!

74 He sees that the Self never suffers or dies.

So what does he care for knowledge
Or the world?

Or the feeling "I am the body",
"The body is mine"?

75 The moment a fool gives up concentration
And his other spiritual practices,
He falls prey to fancies and desires.

76 Even after hearing the truth,
The fool clings to his folly.

He tries hard to look calm and composed,
But inside he is full of cravings.

77 When the truth is understood,
Work falls away.

Though in the eyes of others
The master may seem to work,
In reality he has no occasion
To say or to do anything.

78 He has no fear.
He is always the same.

He has nothing to lose.

For him there is no darkness,
There is no light.

There is nothing at all.

79 He has no being of his own.
His nature cannot be described.

What is patience to him,
Or discrimination or fearlessness?

- 80 In the eyes of the master
There is nothing at all.
- There is no heaven.
There is no hell.
- There is no such thing as liberation in life.
- What more is there to say?
- 81 Nothing he hopes to win,
Nothing he fears to lose.
- His mind is cool and drenched with nectar.
- 82 Free from desire,
He neither praises the peaceful
Nor blames the wicked.
- The same in joy and sorrow,
He is always happy.
- He sees there is nothing to do.
- 83 He does not hate the world.
He does not seek the Self.
- He is free from joy and sorrow.
- He is not alive,
And he is not dead.
- 84 He is not attached to his family.
- Free from the desire of the senses,
He does not care about his body.
- The master expects nothing,
And he shines.
- 85 Whatever befalls him,
He is always happy.
- He wanders where he will.
- And wherever he finds himself
When the sun sets,
There he lies down to rest.

- 86 He does not care if the body lives or dies.

He is so firmly set in his own being,
He rises above the round of birth and death.
- 87 He is full of joy.

Attached to nothing,
Free from possessions,
He stands on his own.

His doubts dispelled,
He wanders where he will,
Never setting one thing against another.
- 88 The master shines.

He never says "mine".
Gold, stone, earth –
They are all the same to him.

He is not bound by sloth,
Nor consumed by his own activity.

He has severed the knots which bind his heart.
- 89 Who can compare with him?

Indifferent to everything,
He is happy and he is free.

There is not the least desire in his heart.
- 90 Only the man without desire
Sees without seeing,
Speaks without speaking,
Knows without knowing.
- 91 In his view of things
Good and evil have melted away.

A king or a beggar,
Whoever is free from desire shines!

- 92 He is utterly without guile.
He has found his way.
He is simplicity itself.
- He cares nothing for restraint,
Or abandon.
- He has no interest in finding the truth.
- 93 He has no desires.
He rests happily in the Self.
- His sorrows are over.
How can anyone tell what he feels inside?
- 94 Even when he is sound asleep,
He is not asleep.
- Even when he is dreaming
He does not dream.
- Even when he is awake,
He is not awake.
- Step by step,
Whatever befalls him,
He is happy.
- 95 He thinks without thinking.
He feels without feeling.
- He is intelligent,
But he has no mind.
- He has personality,
But with no thought for himself.
- 96 He is not happy,
Nor is he sad.
- He is not detached,
Nor is he bound.
- He is not free,
Nor does he seek freedom.
- He is not this.
He is not that.

97 Amid distractions,
 He is undistracted.

 In meditation,
 He does not meditate.

 Foolish,
 He is not a fool.

 Knowing everything,
 He knows nothing.

98 He always lives within.
 He is everywhere the same.

 Action or duty are nothing to him.

 Because he is free from desire,
 He never worries about what he has done
 Or has not done.

99 Blame does not disturb him,
 Nor does praise delight him.

 He neither rejoices in life,
 Nor fears death.

100 His mind is calm.

 Never seeking the solitude of the forest,
 Nor running from the crowd.

 Always and everywhere,
 He is one and the same.

19. My Own Splendor

1 With the pincers of truth I have plucked
 From the dark corners of my heart
 The thorn of many judgments.

2 I sit in my own splendor.

 Wealth or pleasure,
 Duty or discrimination,
 Duality or nonduality,
 What are they to me?

3 What is yesterday,
 Tomorrow,
 Or today?

 What is space,
 Or eternity?

 I sit in my own radiance.

4 What is the Self,
 Or the not-Self?

 What is thinking,
 Or not thinking?

 What is good or evil?

 I sit in my own splendor.

5 I sit in my own radiance,
 And I have no fear.

 Waking,
 Dreaming,
 Sleeping,
 What are they to me?

 Or even ecstasy?

6 What is far or near,
 Outside or inside,
 Gross or subtle?

 I sit in my own splendor.

7 Dissolving the mind,
 Or the highest meditation,
 The world and all its works,
 Life or death,
 What are they to me?

I sit in my own radiance.

8 Why talk of wisdom,
 The three ends of life,
 Or oneness?

Why talk of these!

Now I live in my heart.

20. I Am Shiva

- 1 I am fulfilled.

 The elements of nature,
 The body and the senses,
 What are they to me?

 Or the mind?

 What is emptiness or despair?
- 2 What are holy books,
 Or knowledge of the Self,
 Or the mind,
 Even when it is free of the senses?

 Or happiness,
 Or freedom from desire?

 I am always
 One without two.
- 3 Knowledge or ignorance,
 Freedom or bondage,
 What are they?

 What is "I",
 Or "mine",
 Or "this"?

 Or the form of the true Self?
- 4 I am always one.

 What do I care for freedom
 In life or in death,
 Or for my present karma?

- 5 I am always
 Without I.
- So where is the one
 Who acts or enjoys?
- And what is the rising
 Or the vanishing of thought?
- What is the invisible world,
 Or the visible?
- 6 In my heart I am one.
- What is this world?
- Who seeks freedom,
 Or wisdom or oneness?
- Who is bound or free?
- 7 In my heart I am one.
- What is creation,
 Or dissolution?
- What is seeking,
 And end of seeking?
- Who is the seeker?
 What has he found?
- 8 I am forever pure.
- What do I care who knows,
 What is known,
 Or how it is known?
- What do I care for knowledge?
- What do I care what is,
 Or what is not?
- 9 I am forever still.
- What are joy or sorrow,
 Distraction or concentration,
 Understanding or delusion?

- 10 I am always without thought.

What is happiness or grief?

What is here and now,
Or beyond?
- 11 I am forever pure.

What is illusion,
Or the world?

What is the little soul,
Or God Himself?
- 12 One without two,
I am always the same.

I sit in my heart.
- 13 What need is there
For striving or stillness?

What is freedom or bondage?

What are holy books or teachings?

What is the purpose of life?

Who is the disciple,
And who is the master?
- 14 For I have no bounds.

I am Shiva.

Nothing arises in me,
In whom nothing is single,
Nothing is double.

Nothing is,
Nothing is not.

What more is there to say?

The Yoga Sutras of Patanjali

I. The Settled Mind

1. And now the teaching on yoga begins.
2. Yoga is the settling of the mind into silence.

[Yoga is the restriction of the fluctuations of consciousness.]

[The restraint of the modifications of the mind-stuff is yoga.]
3. When the mind has settled, we are established in our essential nature, which is unbounded consciousness.

[Then the Seer (Self) abides in his own nature.]
4. Our essential nature is usually overshadowed by the activity of the mind.

[At other times, the Self appears to assume the forms of the mental modifications.]

* * *

5. There are five types of mental activity.
They may or may not cause suffering.
6. These five are:
 understanding,
 misunderstanding,
 imagination [fancy],
 sleep,
 and memory.
7. Understanding is correct knowledge based on direct perception [genuine cognition], inference, or the reliable testimony of others [tradition].
8. Misunderstanding is the delusion that stems from a false impression of reality.

[Wrong knowledge is false, illusory, erroneous beliefs or notions.]

9. Imagination is thought based on an image conjured up by words, and is without substance.

[Fancy is following after word-knowledge empty of substance.]

10. Sleep is the mental activity that has as its content the sense of nothingness.

11. And memory is the returning to the mind of past experience.

[Memory is not allowing mental impressions to escape.]

12. These five types of mental activity are settled through the practice of yoga and the freedom it bestows.

[These mental modifications are restrained by practice and non-attachment.]

* * *

13. The practice of yoga is the commitment to become established in the state of freedom.

[Practice is the effort to secure steadiness.]

14. The practice of yoga will be firmly rooted when it is maintained consistently and with dedication over a long period.

[This practice becomes well-grounded when continued with reverent devotion and without interruption over a long period of time.]

15. Freedom is that triumphant state of consciousness that is beyond the influence of desire.

The mind ceases to thirst for anything it has seen or heard of; even what is promised in the scriptures.

[Desirelessness towards the seen and the unseen gives the consciousness of mastery.]

16. And supreme freedom is that complete liberation from the world of change that comes of knowing the unbounded Self [the Indweller].

[When there is non-thirst for even the *gunas* (constituents of Nature) due to the realization of the *Purusa* (True Self), that is supreme non-attachment.]

* * *

17. The settled mind is known as *samadhi*.
In *samprajnata samadhi*, the settled state is accompanied by mental activity:

First on the gross level,
Then on the subtle level,
Then a feeling of bliss,
And finally the sense of pure "I-Am-ness".

[Cognitive meditation is accompanied by reasoning, discrimination, bliss and the sense of "I am".]

18. After the repeated experience of the settling and ceasing of mental activity comes another *samadhi*.
In this only the latent impressions of past experiences remain.

[There is another meditation which is attained by the practice of alert mental suspension until only subtle impressions remain.]

19. This is the nature of existence for beings without gross physical bodies and for those who are absorbed in the womb of all life awaiting rebirth.

20. For others this *samadhi* is preceded by trust, perseverance, recollection, tranquility, and wisdom.

[For others, clarity is preceded by faith, energy, memory and equalminded contemplation.]

21. It is near for those who ardently desire it.

22. Yet even among them there are degrees – mild, moderate, and intense.

23. It can also come from complete surrender to the almighty Lord.

* * *

24. The Lord is a unique being who exists beyond all suffering.
Unblemished by action, He is free from both its cause and its effects.
- [God is a particular yet universal indweller, untouched by afflictions,
actions, impressions and their results.]
25. In Him lies the finest seed of all knowledge.
26. Being beyond time, He is the Teacher of even the most ancient tradition of
teachers.
27. He is expressed through the sound of the sacred syllable *OM*.
28. It should be repeated and its essence realized.
- [The repetition of *OM* should be made with an understanding of its
meaning.]
29. Then the mind will turn inward and the obstacles that stand in the way of
progress will disappear.
30. These obstacles are:
 illness,
 fatigue [inertia],
 doubt,
 carelessness,
 laziness,
 attachment [sensuality],
 delusion [mind-wandering],
 the failure to achieve *samadhi*,
 and the failure to maintain *samadhi*.
They are distractions from the path of yoga.
31. Such distractions make the body restless, the breathing coarse, and the
mind agitated.
They result in suffering [pain, despair].
32. But they can be eliminated [prevented] if the mind is repeatedly brought
to a single focus.

* * *

33. The mind becomes clear and serene when the qualities of the heart are cultivated:
 friendliness toward the joyful,
 compassion toward the suffering,
 happiness toward the pure,
 and impartiality toward the impure.

[By cultivating friendliness towards happiness and compassion towards misery, gladness towards virtue and indifference towards vice, the mind becomes pure.]

34. Or through the practice of various breathing exercises.

* * *

35. Experience of the finer levels of the senses establishes the settled mind.
36. So does experience of the inner radiance that is free from sorrow.
37. So does being attuned to another mind that is itself unperturbed by desire.
38. So does witnessing the process of dreaming or dreamless sleep.
39. So does any meditation that is held in high esteem.

[Or by meditating on anything one chooses that is elevating.]

40. The sovereignty of the mind that is settled extends from the smallest of the small to the greatest of the great.

[Gradually, one's mastery in concentration extends from the primal atom to the greatest magnitude.]

* * *

41. As a flawless crystal absorbs what is placed before it, so the settled mind is transparent to whatever it meets – the seer, the process of seeing, or the object seen.

This is *samapatti* – the state of mental absorption.

[When the agitations of the mind are under control, the mind becomes like a transparent crystal and has the power of becoming whatever form is presented – knower, act of knowing, or what is known.]

42. The first state of absorption is when the object of attention is gross, and its name and other thoughts are mingled together in the mind.

[The argumentative condition is the confused mixing of the word, its right meaning, and knowledge.]

43. The second stage is when the memory is purified and the mind is quiet enough to be absorbed in the object of attention.

[When the memory is purified and the mind shines forth as the object alone, it is called non-argumentative.]

44. In the same way the third and fourth stages of absorption are explained: these occur when the object of attention is subtle.

* * *

45. The range of subtle objects includes all the levels of creation, extending to the limit of the *gunas*.

46. These levels of *samadhi* are concerned only with external objects.

47. But on refinement of the fourth stage of absorption, there is a dawning of the spiritual light of the Self.

48. This level is *ritambhara*, where consciousness perceives only the truth.

* * *

49. The knowledge gained through *ritambhara* is qualitatively different from that gained in the usual way through testimony and inference. The former means is intuitive and sees things as they are in their totality, whereas the latter means is partial.
50. The impression born of *ritambhara* prevents the accumulation of further latent impressions.
- [The impression produced by this *samadhi* wipes out all other impressions.]
51. And when even the latent impression of *ritambhara* has been brought to a settled state, then all activity ceases and *nirbija samadhi* – the unbounded consciousness of the Self – alone remains.
- [When even this impression is wiped out, every impression is totally wiped out and there is *nirbija* (seedless) *samadhi*.]

II. Treading the Path

1. Purification,
refinement,
surrender.

These are the practical steps on the path of yoga.

[Austerity, the study of sacred texts, and the dedication of action to God constitute the discipline of mystic union.]

2. They nourish the state of *samadhi* and weaken the causes of suffering.

[This discipline is practiced for the purpose of acquiring fixity of mind on the Lord, free from all impurities and agitations, or on one's own reality, and for attenuating afflictions.]

3. The causes of suffering are five:
ignorance of our real nature,
egoism,
attachment,
aversion,
and the fear of death, which makes us cling to life.

4. Ignorance of our real nature is the source of the other four, whether they be dormant, weak, suspended, or fully active.

5. Ignorance is the failure to discriminate between the permanent and the impermanent, the pure and the impure, bliss and suffering, the Self and the non-Self.

6. Egoism, the limiting sense of "I", results from the individual intellect's attributing the power of consciousness to itself.

[Egoism is identification, as it were, of the power of the Seer (*Purusa*) with that of the instrument of seeing (body-mind).]

7. Attachment is clinging to pleasure.

[Attachment is that which follows identification with pleasurable experiences.]

8. Aversion is clinging to pain.

[Aversion is that which follows identification with painful experiences.]

9. And the fear of death is a spontaneous feeling, deeply rooted in us all, no matter how learned we may be.

10. The subtle causes of suffering are destroyed when the mind merges back into the unmanifest.

[In subtle form, these obstacles can be destroyed by resolving them back into their primal cause (the ego).]

11. The gross effects of suffering are discarded through meditation.

12. The impressions of past action, stored deep in the mind, are the seeds of desire.

They ripen into action in seen and unseen ways – if not in this life, then in a future one.

[The womb of *karmas* (actions and reactions) has its root in these obstacles, and *karmas* bring experiences in the seen (present) or in the unseen (future) births.]

13. As long as action leaves its seed in the mind, this seed will grow, generating more births, more lives, more actions.

[When the root exists, its fruition is birth, life and experience.]

14. In these too, the fruit of wrong action is sorrow; the fruit of right action is joy.

[They have pleasure or pain as their fruit, according as their cause be virtue or vice.]

* * *

15. Life is uncertain, change causes fear, and latent impressions bring pain – all is indeed suffering to one who has developed discrimination.

[To one of discrimination, everything is painful indeed, due to its consequences: the anxiety and fear over losing what is gained; the resulting impressions left in the mind to create renewed cravings; and the constant conflict among the three *gunas*, which control the mind.]

16. But the suffering yet to come should be averted.

17. The cause of suffering is that the unbounded Self is overshadowed by the world.

[The cause of that avoidable pain is the union of the Seer (*Purusa*) and the Seen (*Prakrti* or Nature).]

* * *

18. The world is the play of the *gunas* – the universal energies of light, motion and mass [illumination, activity and inertia].
They take form as the elements and the senses.
The purpose of the world is to provide us with experience and thus to lead us to liberation.
19. The *gunas* operate on various levels:
 gross,
 subtle,
 causal,
 and unmanifest.
20. But the Self is boundless.
It is pure consciousness that illumines the contents of the mind.

[The Seer is nothing but the power of seeing which, although pure, appears to see through the mind.]
21. It is only for the sake of the Self that the world exists.

[The seen exists only for the sake of the Seer.]
22. Although the limitations of the world disappear for one who knows the Self, they are not destroyed, because they continue to exist for others.
23. The Self is obscured by the world in order that the reality of both may be discovered.
24. It is ignorance of our real nature that causes the Self to be obscured.
25. When ignorance is destroyed, the Self is liberated from its identification with the world.
This liberation is enlightenment.

* * *

26. Ignorance is destroyed by the undisturbed discrimination [uninterrupted discriminative discernment] between the Self and the world.
27. There are seven stages in the growth of this wisdom.
- [One's wisdom in the final stage is sevenfold. One experiences the end of
- 1) the desire to know anything more;
 - 2) the desire to stay away from anything;
 - 3) the desire to gain anything new;
 - 4) the desire to do anything;
 - 5) sorrow;
 - 6) fear;
 - 7) delusion.]
28. The distinction between pure consciousness and the world is revealed by the light of knowledge, when the nervous system has been purified by the practice of yoga.
- [By the practice of the limbs of yoga, the impurities dwindle away and there dawns the light of wisdom, leading to discriminative discernment.]
29. There are eight limbs of yoga:
- yama* – the laws of life [abstinence],
 - niyama* – the rules for living [observance],
 - asana* – the postures,
 - pranayama* – the breathing exercises,
 - pratyahara* – the retirement of the senses,
 - dharana* – steadiness of mind [concentration],
 - dhyana* – meditation,
 - samadhi* – the settled mind [contemplation, absorption, superconscious state].
30. The laws of life are five:
- nonviolence [not causing pain],
 - truthfulness [not lying],
 - integrity [non-stealing],
 - chastity [continence, celibacy],
 - nonattachment [non-grasping, non-hoarding, non-greed].
31. These laws are universal.
Unaffected by time, place, birth, or circumstance, together they constitute the “Great Law of Life”.
32. The rules for living are five:
- Simplicity [purity],
 - contentment,
 - purification [by austerities],
 - refinement [study of spiritual books],
 - surrender to the Lord [self-surrender, worship of God].

* * *

33. When negative feelings restrict us, the opposite should be cultivated.
34. Negative feelings, such as violence, are damaging to life, whether we act upon them ourselves, or cause or condone them in others.
They are born of greed, anger, or delusion, and may be slight, moderate, or intense.
Their fruit is endless ignorance and suffering.
To remember this is to cultivate the opposite.

* * *

35. When we are firmly established in nonviolence, all beings around us cease to feel hostility.

[In the presence of one firmly established in nonviolence, all hostilities cease.]
36. When we are firmly established in truthfulness, action accomplishes its desired end.
37. When we are firmly established in integrity [non-stealing], all riches present themselves freely.
38. When we are firmly established in chastity, subtle potency is generated.
39. When we are established in nonattachment, the nature and purpose of existence is understood.

[When non-greed is confirmed, a thorough illumination of the how and why of one's birth comes.]
40. Simplicity destroys identification with the body, and brings freedom from contact with other bodies.
41. Purity of mind, cheerfulness, mastery of the senses, one-pointedness, and readiness for Self-realization follow.
42. From contentment, unsurpassed happiness is gained.
43. By purification, the body and the senses are perfected.

[By austerity, impurities of body and senses are destroyed and occult powers gained.]

44. Refinement brings communion with the desired celestial being.
[By study of spiritual books comes communion with one's chosen deity.]
[[By study comes communion with the Lord in the form most desired.]]
45. From surrender to the Lord, the state of *samadhi* is perfected.
[By total surrender to God, *samadhi* is attained.]
[[Realization is experienced by making the Lord the motive of all actions.]]

* * *

46. The physical postures should be steady and comfortable.
47. They are mastered when all effort is relaxed and the mind is absorbed in the Infinite.
[By lessening the natural tendency for restlessness and by meditating on the Infinite, posture is mastered.]
48. Then we are no longer upset by the play of the opposites.
[Thereafter, one is not disturbed by the dualities.]

* * *

49. Next come the breathing exercises, which suspend the flow of breath and increase the life energy.
50. The life energy is increased by regulation of the out-breath, the in-breath, or the breath in mid-flow.
Depending upon the volume, and the length and frequency of holding, the breathing becomes slow and refined.
51. The fourth kind of *pranayama* takes us beyond the domain of inner and outer.
[There is a fourth kind of *pranayama* that occurs during concentration on an internal or external object.]

52. Then the light of the intellect is unveiled.
[As its result, the veil over the inner light is destroyed.]
53. And the mind is prepared for steadiness.
[And the mind becomes fit for concentration.]
54. The senses retire from their objects by following the natural inward movement of the mind.
55. From this comes supreme mastery of the senses.

III. Expansion

1. When the attention is held focused on an object, this is known as *dharana*.
2. When awareness flows evenly toward the point of attention, this is known as *dhyana*.
3. And when that same awareness, its essential nature shining forth in purity, is as if unbounded, this is known as *samadhi*.
4. *Dharana*, *dhyana*, and *samadhi* practiced together are known as *sanyama*.

* * *

5. When *sanyama* is mastered, the light of supreme knowledge dawns.
6. But *sanyama* has its application at every stage of the development of this knowledge.
7. It is the heart of yoga, more intimate than the preceding limits.
[These three (*dharana*, *dhyana*, *samadhi*) are more internal than the preceding five limbs.]
8. Yet even *sanyama* is outside that pure unboundedness.
[Even these three are external to the seedless *samadhi*.]

* * *

9. *Nirodha parinama*, the transformation of the bounded state, occurs when the attention moves from the rise and fall of the mind's impressions to the silence that pervades when its activity is settled.
10. This silence flows evenly into the mind, because it becomes a latent impression itself.
[The flow of *nirodha parinama* becomes steady through habit.]

11. *Samadhi parinama*, the transformation of the settled state, is the alternation between the mind's being one-pointed and its being unbounded.

[When there is a decline in distractedness and appearance of one-pointedness, then comes *samadhi parinama*.]

12. And from this comes *ekagrata parinama*, the transformation of one-pointedness, the state in which activity and silence are equally balanced in the mind.

* * *

13. These are the transformations of the mind. The transformations that operate in matter – transformations of quality, form, and state – are similarly explained.

14. Each object carries its past, present, and future qualities within it.

15. The diversity of matter is caused by the laws of nature which conduct evolution.

16. *Sanyama* on the three transformations brings knowledge of the past and future.

* * *

17. Perception of an object is usually confused, because its name, its form, and an idea about it are all superimposed upon each other.
By doing *sanyama* on the distinction between these three, we can understand the sound of all living beings.

[By *sanyama* on the word (or sound) produced by any being, knowledge of its meaning is obtained.]

18. From the direct experience of latent impressions comes knowledge of previous births.

19. And from the direct experience of its state, we can know the quality of another mind.

[By *sanyama* on the distinguishing signs of other's bodies, knowledge of their mental images is obtained.]

20. We know the quality, but not the content of the mind, because that is not within the sphere of this *sanyama*.

* * *

21. *Sanyama* on the form of the body makes it imperceptible, by breaking the contact between the eye of the observer and the light reflected by the body.
From this *sanyama* invisibility comes.
22. The fruits of an action may run to the doer quickly or slowly.
[*Karmas* are of two kinds: quickly manifesting and slowly manifesting.]
From *sanyama* on the fruit of an action comes foreknowledge of the time of death, and the understanding of omens.
23. From *sanyama* on friendliness, compassion, and happiness, these qualities blossom [the power to transmit these qualities is obtained].
24. From *sanyama* on the strength of an elephant, or other creatures, we gain that strength.

* * *

25. By directing the inner light we can see what is subtle, hidden from view or far away.
26. From *sanyama* on the sun comes knowledge of the various realms of the universe.
27. From *sanyama* on the moon comes knowledge of the arrangement of the stars.
28. From *sanyama* on the pole star comes knowledge of their motion [the stars' movement].

* * *

29. *Sanyama* on the naval center brings knowledge of the bodily system.
30. *Sanyama* on the hollow in the throat brings cessation of hunger and thirst.
31. *Sanyama* on the *kurma* nerve in the trachea brings steadiness [motionlessness in meditative posture].

32. From *sanyama* on the light in the head, we see the perfected ones.
33. By the clarity of intuitive perception, everything can be known.
34. From *sanyama* on the heart comes awareness of pure mind.

* * *

35. The Self and the contents of the mind are completely separate.
Our usual experience, which is directed to outer fulfillment, fails to distinguish between them.
Sanyama on inner fulfillment brings knowledge of the Self.

[The intellect and the *Purusa* (*Atman*, Self) are totally different, the intellect existing for the sake of the *Purusa*, while the *Purusa* exists for its own sake. Not distinguishing this is the cause of all experiences; and by *sanyama* on the distinction, knowledge of the *Purusa* is gained.]

36. From this are born intuitive clarity, and finest hearing, finest touch, finest sight, finest taste and finest smell.

[From this knowledge arises superphysical hearing, touching, seeing, tasting and smelling through spontaneous intuition.]

37. These are subordinate to the state of pure unboundedness, but are the perfections of a mind still operating at the subtle level.

[These (superphysical senses) are obstacles to (*nirbija*) *samadhi*, but are *siddhis* (powers or accomplishments) in the worldly pursuits.]

* * *

38. When attachment to the body is loosened and there is perfect knowledge of the movement of the mind, the ability to enter another's body is gained.
39. On mastery of *udana*, the life breath that rises through the body, we can direct it upward and avoid contact with such things as water, mud, and thorns.

[By mastery over the *udana* nerve current (the upward vital air), one accomplishes levitation over water, swamps, thorns, etc. and can leave the body at will.]

40. On mastery of *samana*, the life breath that nourishes the body, the body shines with radiant light.

41. From *sanyama* on the relationship of hearing and *akasha* [ear and ether], celestial hearing is gained.
42. From *sanyama* on the relationship between body and *akasha*, together with absorption in the lightness of cotton fiber, we can move through the air [travel through the ether] at will.
43. The operation of the mind outside the confines of the body is known as *mahavideha* – “the great state beyond the body”.
This destroys the veil that covers the light of discrimination.

[By *sanyama* on the thought waves unidentified by and external to the body (the great bodilessness), the veil over the light of the Self is destroyed.]

44. Mastery over the elements comes from *sanyama* on their forms – earth, water, fire, air, and space;
on their characteristics – mass, fluidity, heat, motion, and omnipresence;
on their essences – odor, flavor, form, texture, and sound;
on the relationship between these forms, characteristics and essences and on their evolutionary purpose.

[By *sanyama* on the gross and subtle elements and on their essential nature, correlations and purpose, mastery over them is attained.]

45. From mastery over the elements come the eight physical perfections:
 shrinking the body to the size of an atom,
 becoming very light,
 becoming very heavy,
 becoming very large,
 developing an irresistible will,
 controlling the elements, materializing objects and causing them to disappear,
 fulfilling all desires.

In addition, the body becomes perfected and cannot be harmed by its own mortality.

[From that comes attainment of *anima* and other *siddhis*, bodily perfection and the non-obstruction of bodily functions by the influence of elements.]

* * *

46. The attributes of a perfected body are beauty, grace, strength, and adamant hardness.
47. Mastery over the senses is gained from *sanyama*
on their power of perceiving;
on the sense organs themselves;
on the feeling of “I-ness” which sense perception creates;
on the relationship between these aspects of the senses
and on their evolutionary purpose.
48. As a result of this, the senses can move with the speed of thought and operate independently of the body.
This is mastery over Nature.

[From that, the body gains the power to move as fast as the mind, the ability to function without the aid of the sense organs and complete mastery over the primary cause (*Prakṛti*).]

* * *

49. He who has realized the distinction between the subtlest level of his mind, which is translucent intellect, and the Self, enjoys supremacy over all creation.
Nothing remains unknown to him.

[By recognition of the distinction between *sattva* (the pure reflective nature) and the Self, supremacy over all states and forms of existence (omnipotence) is gained, as is omniscience.]

50. And when he is unattached even to this state, the very seeds of bondage are destroyed, and Enlightenment follows.
51. We should not respond with pleasure or pride to the alluring invitations of celestial beings, because this will obstruct progress, and it is always possible to fall.

* * *

52. From *sanyama* on moments and their succession, the finest discriminative knowledge is born.
53. This enables us to distinguish between two objects that are to all appearances identical.
54. Knowledge born of the finest discrimination takes us to the farthest shore.
It is intuitive, omniscient, and beyond all divisions of time and space.
55. And when the translucent intellect is as pure as the Self, there is Self Realization.

[When the tranquil mind attains purity equal to that of the Self, there is Absoluteness.]

IV. Self Realization

1. The perfections may already be present at birth, or they can be developed by herbs, *mantras*, by purification, and by *samadhi*.

[*Siddhis* are born of practices performed in previous births, or by herbs, *mantra* repetition, asceticism or by *samadhi*.]

2. Any change into a new state of being is the result of the fullness of Nature unfolding inherent potential.

[The transformation of one species into another is brought about by the inflow of Nature.]

3. But the apparent causes of a change do not in fact bring it about. They merely remove the obstacles to natural growth, as a farmer clears the ground for his crops.

[Incidental events do not directly cause natural evolution; they just remove the obstacles as a farmer removes the obstacles in the water course running to the field.]

* * *

4. All minds are created by ego – the separative sense of “I”.
5. All these expressions of individuality, however highly developed, are the impulses of the force of evolution.

[Although the functions in many created minds may differ, the original mind stuff of the yogi is the director of them all.]

6. And of these, only the mind born of meditation is free from the latent impressions that generate desire.

[Only minds born of meditation are free from karmic impressions.]

* * *

7. The actions of an enlightened being are neither black [bad] nor white [good], but those of others are threefold [good, bad and mixed].

8. From their actions are sown the seeds of mental tendencies that bear fruit appropriate to their nature.

[Of these actions, only those *vasanas* (subconscious impressions) for which there are favorable conditions for producing their fruits will manifest in a particular birth.]

9. Memory and impression have similar forms.
They give birth to our tendencies, which operate continuously to shape our lives, even if their cause is separated from their effect by time, by place, or by lifetimes.

10. And tendencies are without beginning, because the desire for fulfillment [desire to live], which sustains them, is everlasting.

11. They are maintained by the mind's bondage to its objects, through the cycle of cause and effect.

* * *

12. The past and the future exist within an object, and are due to the difference in the characteristics of that object.

13. Manifested characteristics are the present; unmanifested, the past and future.
All are the workings of the *gunas*.

[Whether manifested or subtle, these characteristics belong to the nature of the *gunas*.]

14. The state of an object at any moment arises from the unique state of the *gunas* then operating.

[The reality of things is due to the uniformity of the *gunas*' transformations.]

15. Two similar objects appear different because of the difference in the minds that perceive them.

[Due to differences in various minds, perception of even the same object may vary.]

16. An object does not depend on a single mind for its existence, for if it did, what would become of it when not perceived by that mind?

* * *

17. An object is experienced only when it colors the mind.
18. But the mind itself is always experienced because it is witnessed by the unchanging Self.

[Due to Its changelessness, changes in the mind-stuff are always known to the *Purusa*, who is its master.]

19. The mind does not shine by its own light.
It too is an object, illumined by the Self.
20. Not being self-luminous, the mind cannot be aware of its object and itself at the same time.
21. Nor is the mind illumined by another more subtle mind, for that would imply the absurdity of an infinite series of minds, and the resulting confusion of memories.
22. When the unmoving consciousness of the Self assumes the form of the intellect, it becomes conscious mind.

[The consciousness of the *Purusa* is unchangeable; by getting the reflection of it, the mind-stuff becomes conscious of the Self.]

23. The mind that is colored by both its object and the Self, is all-embracing.

[The mind-stuff, when colored by both Seer and seen, understands everything.]
24. And the mind, despite its countless separative tendencies, exists for the sake of the Self, because it is dependent upon it.

[Though having countless desires, the mind-stuff exists for the sake of the *Purusa*, because it can act only in association with It.]

* * *

25. All confusion about the nature of the Self vanishes for one who has seen its glory.
26. Then, truly, the mind begins to experience the Self as separate from activity, and is naturally drawn toward Enlightenment.
27. All thoughts that arise to interrupt this discrimination are born of the latent impressions that still exist.
28. These are to be destroyed by the same means as were described for the causes of suffering.
29. One who has attained complete discrimination between the subtlest level of mind and the Self has no higher knowledge to acquire.
This is *dharma megha samadhi* – the state of Unclouded Truth.

[One who, due to perfect discrimination, is totally disinterested even in the highest rewards, remains in the constant discriminative discernment, which is called *dharma megha* (cloud of *dharma*) *samadhi*.]
30. It destroys the causes of suffering, and the bondage of action disappears.

[For that *samadhi*, all afflictions and *karmas* cease.]

* * *

31. Knowledge that has been freed from the veils of impurity is unbounded. Whatever can be known is insignificant in its light.
32. This *samadhi* completes the transformations of the *gunas* and fulfills the purpose of evolution.
33. Now the process by which evolution unfolds through time is understood.
34. The *gunas*, their purpose fulfilled, return to their original state of harmony, and pure unbounded consciousness remains, forever established in its own absolute nature.
This is Enlightenment.

Shankara – Vivekachudamani. Crest-Jewel of Discrimination

I prostrate myself before Govinda, the perfect teacher, who is absorbed always in the highest state of bliss. His nature cannot be known by the senses or mind. It is revealed through knowledge of the scriptures.

* * *

It is hard for any living creature to achieve birth in a human form. Strength of body and will are even harder to obtain; purity is harder still; harder even than these is the desire to live a spiritual life; and an understanding of the scriptures is hardest of all. As for discrimination between the Atman and non-Atman, direct perception of the Atman itself, continuous union with Brahman, and final liberation – these cannot be obtained except through the merits of a hundred billion well-lived incarnations.

Only through God's grace may we obtain those three rarest advantages – human birth, the longing for liberation, and discipleship to an illumined teacher.

Nevertheless, there are those who somehow manage to obtain this rare human birth, together with bodily and mental strength, and an understanding of the scriptures – and yet are so deluded that they do not struggle for liberation. Such men are suicides. They clutch at the unreal and destroy themselves.

For what greater fool can there be than the man who has obtained this rare human birth together with bodily and mental strength and yet fails, through delusion, to realize his own highest good?

Men recite the scriptures and sacrifice to the holy spirits; they may perform rituals and worship deities – but, until a man wakes to knowledge of his identity with the Atman, liberation can never be obtained; no, not even at the end of many hundreds of ages.

The scriptures declare that immortality cannot be gained through work or progeny or riches, but by renunciation alone. Hence it is clear that work cannot bring us liberation.

Therefore, let the wise man give up craving for pleasure in external things, and struggle hard for liberation. Let him seek out a noble and high-souled teacher, and become absorbed whole-heartedly in the truth which is taught him.

Through devotion to right discrimination, he will climb to the height of union with Brahman. By the power of Atman, let him rescue his own soul which lies drowned in the vast waters of worldliness.

Let the wise, who have grown tranquil and who practice contemplation of the Atman, give up all worldly activities and struggle to cut the bonds of worldliness.

Right action helps to purify the heart, but it does not give us direct perception of the Reality. The Reality is attained through discrimination, but not in the smallest degree by ten million acts.

Correct discernment shows us the true nature of a rope, and removes the painful fear caused by our deluded belief that it is a large snake.

Certain knowledge of the Reality is gained only through meditation upon right teaching, and not by sacred ablutions, or almsgiving, or by the practice of hundreds of breathing exercises.

Success in attaining the goal depends chiefly upon the qualifications of the seeker. Suitable time, place and other such circumstances are aids to its attainment.

Therefore, let him who would know the Atman which is the Reality practice discrimination. But first he must approach a teacher who is a perfect knower of Brahman, and whose compassion is as vast as the ocean itself.

* * *

A man should be intelligent and learned, with great powers of comprehension, and able to overcome doubts by the exercise of his reason. One who has these qualifications is fitted for knowledge of the Atman.

He alone may be considered qualified to seek Brahman who has discrimination, whose mind is turned away from all enjoyments, who possesses tranquility and the kindred virtues, and who feels a longing for liberation.

In this connection, the sages have spoken of four qualifications for attainment. When these are present, devotion to the Reality will become complete. When they are absent, it will fail.

First is mentioned discrimination between the eternal and non-eternal. Next comes renunciation of the enjoyment of the fruits of action, here and hereafter. Then comes the six treasures of virtue, beginning with tranquility. And last, certainly, is the longing for liberation.

Brahman is real; the universe is unreal. A firm conviction that this is so is called *discrimination* between the eternal and non-eternal.

Renunciation is the giving-up of all the pleasures of the eyes, the ears, and the other senses, the giving-up of all objects of transitory enjoyment, the giving-up of the desire for a physical body as well as for the highest kind of spirit-body of a god.

To detach the mind from all objective things by continually seeing their imperfection, and to direct it steadfastly toward Brahman, its goal – this is called *tranquility*.

To detach both kinds of sense-organs – those of perception and those of action – from objective things, and to withdraw them to rest in their respective centers – this is called *self-control*. True *mental poise*, consists in not letting the mind react to external stimuli.

To endure all kinds of afflictions without rebellion, complaint or lament – this is called *forbearance*.

A firm conviction, based upon intellectual understanding, that the teachings of the scriptures and of one's master are true – this is called by the sages the *faith* which leads to realization of the Reality.

To concentrate the intellect repeatedly upon the pure Brahman and to keep it fixed there always – this is called *self-surrender*. This does not mean soothing the mind, like a baby, with idle thoughts.

Longing for liberation is the will to be free from the fetters forged by ignorance – beginning with the ego-sense and so on, down to the physical body itself – through the realization of one's true nature.

Even though this longing for liberation may be present in a slight or moderate degree, it will grow intense through the grace of the teacher, and through the practice of renunciation and of virtues such as tranquility, etc., and it will bear fruit.

When renunciation and the longing for liberation are present to an intense degree within a man, then the practice of tranquility and the other virtues will bear fruit and lead to the goal.

Where renunciation and longing for liberation are weak, tranquility and the other virtues are mere appearance, like the mirage in the desert.

Among all means of liberation, devotion is supreme. To seek earnestly to know one's real nature – this is said to be *devotion*.

In other words, devotion can be defined as the search for the reality of one's own Atman. The seeker after the reality of the Atman, who possesses the above-mentioned qualifications, should approach an illumined teacher from whom he can learn the way to liberation from all bondage.

* * *

A teacher is one who is deeply versed in the scriptures, pure, free from lust, a perfect knower of Brahman. He is upheld continually in Brahman, calm like the flame when its fuel is consumed, an ocean of the love that knows no ulterior motive, a friend to all good people who humbly entrust themselves to him.

Let the seeker approach the master with reverent devotion. Then, when he has pleased him by his humility, love and service, let him ask whatever may be known about the Atman.

O Master, friend of all devotees, I bow down before you. O boundless compassion, I have fallen into the sea of the world – save me with those steadfast eyes which shed grace, like nectar, neverending.

I am burning in the blaze of the world-forest, which no man can extinguish. Evil deeds out of the past drive me like huge winds, hither and thither. I am full of fear. I have taken refuge in you. Save me from death. I know no other shelter.

There are pure souls who have attained peace and greatness. They bring good to mankind, like the coming of spring. They themselves have crossed the dreadful ocean of this world. Without any selfish motive, they help others to cross.

It is the very nature of these great souls to work, of their own accord, to cure the troubles of others; just as the moon, of its own accord, cools the earth when it is scorched by the fierce rays of the sun.

The vessel of your lips has been dipped in and filled with sweetness of the bliss of Brahman. Pour words from it like drops of nectar upon me. They are purifying, soothing and delightful to the ear. Master, I am consumed by the scorching heat of this worldly life, as by the flames of a forest-fire. Blessed are they on whom your eye rests even for a moment – it is thus that you accept them and make them your own.

How shall I cross the ocean of this world? What should be my goal? What way should I take? I know of none. Be gracious, Master. Save me. Tell me how to end the miseries of this earthly life. Withhold nothing.

Scorched by the fierce flames of the world-forest, the disciple speaks these words. The great soul looks at the disciple who thus seeks refuge in him, and his eyes are wet with tears of mercy. Immediately, he frees the disciple from his fear.

This disciple, who has sought his protection, is one who thirsts for liberation, who has properly fulfilled his duties, whose heart has become tranquil and who has attained calmness of mind. The wise and holy man, out of compassion, begins to instruct him in the truth.

* * *

O prudent one, do not fear! For you there is no danger. There *is* a way to cross the ocean of worldly life. I shall reveal to you that very method by which sages have reached the other shore.

There is a certain potent method of putting an end to the horror of this worldly life. By it, you may cross the world-ocean and reach the highest bliss.

Meditation on the meaning of the truth as it is taught in Vedanta leads to the highest illumination. By this means, the misery of worldly life is altogether destroyed.

Faith, devotion, and constant union with God through prayer – these are declared by the sacred scriptures to be the seeker's direct means of liberation. To him who abides by them comes liberation from that bondage of physical consciousness which has been forged by ignorance.

Because you are associated with ignorance, the supreme Atman within you appears to be in bondage to the non-Atman. This is the sole cause of the cycle of births and deaths. The flame of illumination, which is kindled by discrimination between Atman and non-Atman, will burn away the effects of ignorance, down to their very roots.

* * *

The Disciple speaks:

Master, please listen to the questions I am about to ask. I shall feel blessed if I may hear an answer from your lips.

What, in reality, is this bondage? How did it begin? In what is it rooted? How is a man set free from it? What is the non-Atman? What is the supreme Atman? How can one discriminate between them? Please answer me.

* * *

The Master speaks:

You are blessed indeed! You are drawing near to the goal. Through you, your whole family have become purified, because you long to get free from the bondage of ignorance and reach Brahman.

Children may free their father from his debts, but no other person can free a man from his bondage: he must do it himself.

Others may relieve the suffering caused by a burden that weighs upon the head; but the suffering which comes from hunger and the like can only be relieved by one's self.

The sick man who takes medicine and follows the rules of diet is seen to be restored to health – but not through the efforts of another.

A clear vision of the Reality may be obtained only through our own eyes, when they have been opened by spiritual insight – never through the eyes of some other seer. Through our own eyes we learn what the moon looks like: how could we learn this through the eyes of others?

Those cords that bind us, because of our ignorance, our lustful desires and the fruits of our karma – how could anybody but ourselves untie them, even in the course of innumerable ages?

Neither by the practice of Yoga or of Sankhya philosophy, nor by good works, nor by learning, does liberation come; but only through a realization that Atman and Brahman are one – in no other way.

It is the duty of a king to please his people, but not everybody who pleases the people is fit to be king. For the people can be pleased by the beauty of a vina's form, and the skill with which its strings are plucked.

Erudition, well-articulated speech, a wealth of words, and skill in expounding the scriptures – these things give pleasure to the learned, but they do not bring liberation.

Study of the scriptures is fruitless as long as Brahman has not been experienced. And when Brahman has been experienced, it is useless to read the scriptures.

A network of words is like a dense forest which causes the mind to wander hither and thither. Therefore, those who know this truth should struggle hard to experience Brahman.

When a man has been bitten by the snake of ignorance, he can only be cured by the realization of Brahman. What use are Vedas or scriptures, charms or herbs?

A sickness is not cured by saying the word “medicine”. You must take the medicine. Liberation does not come by merely saying the word “Brahman”. Brahman must be actually experienced.

Until you allow this apparent universe to dissolve from your consciousness – until you have experienced Brahman – how can you find liberation just by saying the word “Brahman”? The result is merely a noise.

Until a man has destroyed his enemies and taken possession of the splendour and wealth of the kingdom, he cannot become a king by simply saying: “I am a king.”

A buried treasure is not uncovered by merely uttering the words “come forth”. You must follow the right directions, dig, remove the stones and earth from above it, and then make it your own. In the same way, the pure truth of the Atman, which is buried under Maya and the effects of Maya, can be reached by meditation, contemplation and other spiritual disciplines such as a knower of Brahman may prescribe – but never by subtle arguments.

Therefore the wise must personally exert all their powers to get liberation from the bondage of the world, just as they would personally take remedies against physical ailments.

* * *

The question you have asked today is a very good one. It is relevant to the teachings of the scriptures. Its meaning is hidden deep, as within an aphorism. It should be asked by all who seek liberation.

Listen attentively, O prudent one, to what I say. By listening, you shall certainly be liberated from the bonds of the world.

Of the steps to liberation, the first is declared to be complete detachment from all things which are non-eternal. Then comes the practice of tranquility, self-control, and forbearance. And then the entire giving-up of all actions which are done from personal, selfish desire.

Then the disciple must hear the truth of the Atman, and reflect on it, and meditate upon it constantly, without pause, for a long time. Thus the wise man reaches that highest state, in which consciousness of subject and object is dissolved away and the infinite unitary consciousness alone remains – and he knows the bliss of Nirvana while still living on earth.

* * *

Now I shall explain discrimination between the Atman and the non-Atman, which you must learn. Listen carefully; then realize the truth of it within your own soul.

What the seers call the gross body is made up of these substances – marrow, bone, fat, flesh, blood, skin, and epidermis. It consists of legs, thighs, chest, arms, feet, back, head, and other parts. It is known to be the root of that delusion of “I” and “mine”.

The subtle elements are ether, air, fire, water and earth. Portions of each of these, compounded together, compose the gross body.

Sound, touch, sight, taste and smell – these five essences of the elements are what we experience. They exist in order to be experienced by the individual man.

Those deluded beings who are tied to the objects they experience by the strong cord of desire, so hard to break, remain subject to birth and death. They travel upward or downward, impelled by their own karma, that inescapable law.

The deer, the elephant, the moth, the fish and the bee – each of these goes to its death under the fascination of one single sense out of the five. What, then, must be the fate that awaits a man who is under the fascination of all five senses?

These objects experienced by the senses are even stronger in their evil effects than the poison of the cobra. Poison kills only when it is absorbed into the body, but these objects destroy us merely by being seen with the eyes.

Only he who is free from the horrible trap of craving for sense-enjoyment, so hard to renounce, is ready for liberation – and no other, even though he may be schooled in the six systems of philosophy.

So called seekers for liberation, who lack the true spirit of renunciation, try, nevertheless, to cross the ocean of this world. The shark of craving catches them by the throat, and drags them violently from their course, and they are drowned mid-way.

He who has killed the shark of sense-craving with the sword of true dispassion, crosses the ocean of this world without meeting any object.

Know that the deluded man who walks the dreadful path of sense-craving, moves nearer to his ruin with every step. And know this to be true also – that he who walks the path indicated by his teacher, who is his truest well-wisher, and by his own better judgment, reaps the highest fruit of the knowledge of Brahman.

If you really desire liberation, hold the objects of sense-enjoyment at a distance, like poison; and keep drinking with delight such virtues as contentment, compassion, forgiveness, straightforwardness, tranquility and self-control, as if they were nectar.

A man should be continually occupied in trying to free himself from the bondage of ignorance, which is without beginning. He who neglects this duty and is passionately absorbed in feeling the cravings of the body, commits suicide thereby. For the body is merely a vehicle of experience for the human spirit.

He who tries to find the Atman by feeding the cravings of the body, is trying to cross a river by grasping a crocodile, mistaking it for a log.

Attachment to body, objects and persons is considered fatal to a seeker for liberation. He who has completely overcome attachment is ready for the state of liberation.

Kill this deadly attachment to body, wife, children and others. The seers who have overcome it go to that high dwelling-place of Vishnu, the all-pervading.

This body, which is made up of skin, flesh, blood, arteries, veins, fat, marrow and bone, is full of waste matter and filth. It deserves our contempt.

* * *

This physical body is composed of the gross elements, which are formed by a five-fold compound of their subtle elements. It is born through the karma of the previous life, and is the vehicle of experience for the Atman. When the objective universe is being perceived, this is known as the waking state of consciousness.

In the waking state of consciousness, man finds his fullest activity in the body. In this state, he identifies himself with his body, although he is really separate from it. Through the external senses, he enjoys gross objects, such as garlands, perfumes, women and so forth, as well as other objects of sense-pleasure.

You must know that this body, through which man experiences the whole external world, is like the house of a householder.

The inherent characteristics of this gross body are birth, decay and death. It has various conditions, such as fatness or thinness; and various stages of development, such as childhood and youth. It is controlled by caste-rules, and the rules of the four orders of life. It is subject to various diseases, and to different kinds of treatment, such as worship, dishonor or honor.

Its organs of perception are the ears, skin, eyes, nose and tongue: through these we cognize objects. Its organs of action are the vocal organs, hands, legs, and the organs of excretion and reproduction. These involve us in action.

The mental organ consists of mind, intellect, ego, and emotional nature. These are distinguished by their different functions. The function of mind is to consider the various aspects of an object. The function of the intellect is to determine the real nature of an object.

Ego is the self-consciousness which arises when the mental organ identifies with the body. The tendency of the emotional nature is to draw us to that which is pleasing.

The vital force is divided according to its five different functions. "Breath" is that function of the vital force which is used in respiration. "Downward breath" is used in excretion. "Distributive breath" governs the processes of digestion and assimilation. "Diffused breath" is present throughout the body, resisting disintegration, and holding it together in all its parts. "Ascending breath" is used in eructation. Just as gold is known by different names when it is fashioned into various ornaments, just as water takes the form of waves, foam, etc., so the one vital force is given these different names according to its five different functions.

Eight groups make up the subtle body: Five organs of perception, five organs of action, five functions of the vital force, five subtle elements, and the mental organ, together with ignorance, desires and karma.

The subtle body is composed of the subtle elements before they have entered into their fivefold compounds. It is the seat of our desires. It is the field within which the fruits of karma are experienced. Because of human ignorance, this subtle body has been superimposed upon the Atman from time without beginning.

The dream-state belongs pre-eminently to the subtle body. In dreams, it creates its own kind of matter and shines with its own light. The mental organ is the storehouse of the many impressions left by our desires in the waking-state. In dreams, the mental organ identifies itself with the sense of ego, and these impressions play over it. But the Atman remains beyond, as always, in its own self-luminous consciousness. At that time, the mental organ is its only covering. The Atman witnesses everything, but it is not in the least contaminated by our dream-experiences. It is free forever, untouched. No karma created by its covering bodies can ever contaminate it, even to the smallest degree.

The subtle body is like a sharp tool in the hand of the carpenter. It is the instrument of the whole activity of the Atman, which is infinite wisdom. Therefore, the Atman itself is free from any taint.

The conditions of blindness, weakness and keen vision belong to the eye: they are caused by its qualities and defects. In the same way, deafness and dumbness are conditions of the ear and tongue – but not of the Atman, the knower.

Inhalation, exhalation, yawning, sneezing, the discharge of saliva, and the leaving of the body at death are said, by those who know, to be the various functions of the vital force.

The mental organ identifies itself with the organs of perception and of action, as well as with the physical body. Thus the sense of individuality arises, which causes a man to live and to act. His consciousness is a reflection of the infinite consciousness of the Atman.

He who believes himself to be acting or experiencing is known as the ego, the individual man. Identifying himself with the gunas, he experiences the three states of consciousness – waking, dreaming and dreamless sleep.

When the objects of experience are pleasant, he is happy. When they are unpleasant, he is unhappy. Pleasure and pain are characteristics of the individual – not of the Atman, which is forever blissful.

The object of experience is lovable – not for itself, but because it serves the Atman. But the Atman itself is to be loved above all else. The Atman is forever blissful. For it, there can never be any suffering.

In dreamless sleep, when there is no object of experience, the joy of the Atman is felt. This is confirmed by our own experience – as well as by the scriptures, tradition, and logic.

* * *

Maya, in her potential aspect, is the divine power of the Lord. She has no beginning. She is composed of the three gunas, subtle, beyond perception. It is from the effects she produces that her existence is inferred by the wise. It is she who gives birth to the whole universe.

She is neither being nor non-being, nor a mixture of both. She is neither divided nor undivided, nor a mixture of both. She is neither an indivisible whole, nor composed of parts, nor a mixture of both. She is most strange. Her name is inexplicable.

Just as knowing a rope to be a rope destroys the illusion that it is a snake, so Maya is destroyed by direct experience of Brahman – the pure, the free, the one without a second. Maya is composed of the gunas – the forces which are known as rajas, tamas and sattwa. These have distinctive characteristics.

Rajas has the power of protection: its nature is activity. Through its power, the phenomenal world, which is involved in Maya, begins to evolve. Attachment, desire and similar qualities are caused by its power, as are also grief and similar moods of the mind.

Lust, anger, greed, arrogance, jealousy, egoism, envy and other such vices are the worst characteristics of rajas. When a man is overpowered by it, he attaches himself to worldly actions. Hence rajas is the cause of bondage.

Tamas has the power of veiling the real nature of an object, making it appear other than it is. It is the cause of man's continued subjection to the wheel of birth and death. It also makes possible the operation of the power of rajas.

A man may be intelligent, clever and learned. He may have the faculty of keen self-analysis. But if he is over-powered by tamas, he cannot understand the true nature of the Atman, even though it may be clearly explained to him in various ways. He takes the appearance, which is the product of his ignorance, for the reality – and so he becomes attached to delusions. This obscuring power of dreadful tamas is, alas, very great.

Failure to perceive the actual object, seeing something as different from what it really is, vacillation of the mind, taking delusions for realities: these are the characteristics of tamas. As long as a man is attached to tamas, he can never get free from them. And rajas, also, will trouble him without ceasing.

Tamas has these further characteristics: ignorance, laziness, dullness, sleep, delusion and stupidity. A man who is under their influence cannot understand anything. He lives like a somnambulist, or an unconscious log of wood.

Sattwa is purity. Even when it is mixed with rajas and tamas, as water is mixed with water, it lights the way to liberation. Sattwa reveals the Atman as the sun reveals the objective world.

Sattwa, when mixed with other gunas, has these characteristics: absence of pride, purity, contentment, austerity, a desire to study the scriptures, self-surrender to God, harmlessness, truthfulness, continence, freedom from greed, faith, devotion, longing for liberation, aversion to the things of this world, and the other virtues that lead toward God.

Sattwa in its pure state has the following characteristics: tranquility, direct perception of the Atman, absolute peace, contentment, joy and steady devotion to the Atman. Through these, the seeker tastes everlasting bliss.

Maya has been defined as a composition of the three gunas. It is the causal body of the Atman. Dreamless sleep belongs pre-eminently to the causal body. In this state, the workings of the mind and sense-organs are suspended.

In dreamless sleep, there is no cognition of any kind. But the mind continues to exist in its subtle form, like a seed. The proof of this can be found in everybody's experience – that the mind, when we wake up, still remembers: "I knew nothing."

There are the body, the sense-organs, the vital force, the mind, the ego and all their functions, the objects of enjoyment, pleasures and all other kinds of experience, the gross and the subtle elements – in short, the whole objective universe, and Maya which is its cause. None of these is the Atman.

You must know that Maya and all its effects – from the cosmic intellect down to the gross body – are other than the Atman. All are unreal, like a mirage in the desert.

* * *

Now I shall tell you the nature of Atman. If you realize it, you will be freed from the bonds of ignorance, and attain liberation.

There is a self-existent Reality, which is the basis of our consciousness of ego. That Reality is the witness of the three stages of our consciousness, and is distinct from the five bodily coverings.

That Reality is the knower in all states of consciousness – waking, dreaming and dreamless sleep. It is aware of the presence or absence of the mind and its functions. It is the Atman.

That Reality sees everything by its own light. No one sees it. It gives intelligence to the mind and the intellect, but no one gives it light.

That Reality pervades the universe, but no one penetrates it. It alone shines. The universe shines with its reflected light.

Because of its presence, the body, senses, mind and intellect apply themselves to their respective functions, as though obeying its command.

Its nature is eternal consciousness. It knows all things, from the sense of ego to the body itself. It is the knower of pleasure and pain and of the sense-objects. It knows everything objectively – just as man knows the objective existence of a jar.

This is the Atman, the Supreme Being, the ancient. It never ceases to experience infinite joy. It is always the same. It is consciousness itself. The organs of vital energies function under its command.

Here, within this body, in the pure mind, in the secret chamber of intelligence, in the infinite universe within the heart, the Atman shines in its captivating splendour, like a noonday sun. By its light, the universe is revealed.

It is the knower of the activities of the mind and of the individual man. It is the witness of all the actions of the body, the sense-organs and the vital energy. It seems to be identified with all these, just as fire appears identified with an iron ball. But it neither acts nor is subject to the slightest change.

The Atman is birthless and deathless. It neither grows nor decays. It is unchangeable, eternal. It does not dissolve when the body dissolves. Does the ether cease to exist when the jar that enclosed it is broken?

The Atman is distinct from Maya, the primal cause, and from her effect, the universe. The nature of the Atman is pure consciousness. The Atman reveals this entire universe of mind and matter. It cannot be defined. In and through the various stages of consciousness – the waking, the dreaming and the sleeping – it maintains our unbroken awareness of identity. It manifests itself as the witness of the intelligence.

* * *

With a controlled mind and an intellect which is made pure and tranquil, you must realize the Atman directly, within yourself. Know the Atman as the real I. Thus you cross the shoreless ocean of worldliness, whose waves are birth and death. Live always in the knowledge of identity with Brahman, and be blessed.

Man is in bondage because he mistakes what is non-Atman for his real Self. This is caused by ignorance. Hence follows the misery of birth and death. Through ignorance, man identifies the Atman with the body, taking the perishable for the real. Therefore he nourishes this body, and anoints it, and guards it carefully. He becomes enmeshed in the things of the senses like a caterpillar in the threads of its cocoon.

Deluded by his ignorance, a man mistakes one thing for another. Lack of discernment will cause a man to think that a snake is a piece of rope. When he grasps it in this belief, he runs a great risk. The acceptance of the unreal as real constitutes the state of bondage. Pay heed to this, my friend.

The Atman is indivisible, eternal, one without a second. It is eternally made manifest by the power of its own knowledge. Its glories are infinite. The veil of tamas hides the true nature of the Atman, just as an eclipse hides the rays of the sun.

When the pure rays of the Atman are thus concealed, the deluded man identifies himself with his body, which is non-Atman. Then rajas, which has the power of projecting illusory forms, afflicts him sorely. It binds him with chains of lust, anger and the other passions.

His mind becomes perverted. His consciousness of the Atman is swallowed up by the shark of total ignorance. Yielding to the power of rajas, he identifies himself with the many motions and changes of the mind. Therefore he is swept hither and thither, now rising, now sinking, in the boundless ocean of birth and death, whose waters are full of the poison of sense-objects. This is indeed a miserable fate.

The sun's rays bring forth layers of cloud. By them, the sun is concealed; and so it appears that the clouds alone exist. In the same way, the ego, which is brought forth by the Atman, hides the true nature of the Atman; and so it appears that the ego alone exists.

On a stormy day, the sun is swallowed up by thick clouds; and these clouds are attacked by sharp, chill blasts of wind. So, when the Atman is enveloped in the thick darkness of tamas, the terrible power of rajas attacks the deluded man with all kinds of sorrows.

Man's bondage is caused by the power of these two – tamas and rajas. Deluded by these, he mistakes the body for the Atman and strays on to the path that leads to death and rebirth.

Man's life in this relative world may be compared to a tree. Tamas is the seed. Identification of the Atman with the body is its sprouting forth. The cravings are its leaves. Work is its sap. The body is its trunk. The vital forces are its branches. The sense-organs are its twigs. The sense-objects are its flowers. Its fruits are the sufferings caused by various actions. The individual man is the bird who eats the fruit of the tree of life.

The Atman's bondage to the non-Atman springs from ignorance. It has no external cause. It is said to be beginningless. It will continue indefinitely until a man becomes enlightened. As long as a man remains in this bondage, it subjects him to a long train of miseries – birth, death, sickness, decrepitude, and so forth.

This bondage cannot be broken by weapons, nor by wind, or by fire, or by millions of acts. Nothing but the sharp sword of knowledge can cut through this bondage. It is forged by discrimination and made keen by purity of heart, through divine grace.

A man must faithfully and devotedly fulfill the duties of life as the scriptures prescribe. This purifies his heart. A man whose heart is pure realizes the supreme Atman. Thereby he destroys his bondage to the world, root and all.

Wrapped in its five coverings, beginning with the physical, which are the products of its own Maya, the Atman remains hidden, as the water of a pond is hidden by a veil of scum.

When the scum is removed, the pure water is clearly seen. It takes away a man's thirst, cools him immediately and makes him happy.

When all the five coverings are removed, the pure Atman is revealed. It is revealed as God dwelling within; as unending, unalloyed bliss; as the supreme and self-luminous Being.

The wise man who seeks liberation from bondage must discriminate between Atman and non-Atman. In this way, he can realize the Atman, which is Infinite Being, Infinite Wisdom and Infinite Love. Thus he finds happiness.

The Atman dwells within, free from attachment and beyond all action. A man must separate this Atman from every object of experience, as a stalk of grass is separated from its enveloping sheath. Then he must dissolve into the Atman all those appearances which make up the world of name and form. He is indeed a free soul who can remain thus absorbed in the Atman alone.

* * *

This body is the "physical covering". Food made its birth possible; on food it lives; without food it must die. It consists of cuticle, skin, flesh, blood, bone and water. It cannot be the Atman, the ever-pure, the self-existent.

It did not exist before birth, it will not exist after death. It exists for a short while only, in the interim between them. Its very nature is transient, and subject to change. It is a compound, not an element. Its vitality is only a reflection. It is a sense-object, which can be perceived, like a jar. How can it be the Atman – the experiencer of all experiences?

The body consists of arms, legs and other limbs. It is not the Atman – for when some of these limbs have been cut off, a man may continue to live and function through his remaining organs. The body is controlled by another. It cannot be the Atman, the controller.

The Atman watches the body, with its various characteristics, actions, states of growth. That this Atman, which is the abiding reality, is of another nature than the body, must be self-evident.

The body is a bundle of bones held together by flesh. It is very dirty and full of filth. The body can never be the same as the self-existent Atman, the knower. The nature of the Atman is quite different from that of the body.

It is the ignorant man who identifies himself with the body, which is compounded of skin, flesh, fat, bone and filth. The man of spiritual discrimination knows the Atman, his true being, the one supreme reality, as distinct from the body.

The fool thinks, "I am the body". The intelligent man thinks, "I am an individual soul united with the body". But the wise man, in the greatness of his knowledge and spiritual discrimination, sees the Atman as reality and thinks, "I am Brahman".

O fool, stop identifying yourself with this lump of skin, flesh, fat, bones and filth. Identify yourself with Brahman, the Absolute, the Atman in all beings. That is how you can attain the supreme peace.

The intelligent man may be learned in Vedanta and the moral laws. But there is not the least hope of his liberation until he stops mistakenly identifying himself with the body and the sense-organs. This identification is caused by delusion.

You never identify yourself with the shadow cast by your body, or with its reflection, or with the body you see in a dream or in your imagination. Therefore you should not identify yourself with this living body, either.

Those who live in ignorance identify the body with the Atman. This ignorance is the root-cause of birth, death and rebirth. Therefore you must strive earnestly to destroy it. When your heart is free from this ignorance, there will no longer be any possibility of your rebirth. You will reach immortality.

* * *

That covering of the Atman which is called "the vital covering" is made up of the vital force and the five organs of action. The body is called "the physical covering". It comes to life when it is enveloped by the vital covering. It is thus that the body engages in action.

This vital covering is not the Atman – for it is merely composed of the vital airs. Air-like, it enters and leaves the body. It does not know what is good or bad for itself, or for others. It is always dependent upon the Atman.

* * *

The mind, together with the organs of perception, forms the “mental covering”. It causes the sense of “I” and “mine”. It also causes us to discern objects. It is endowed with the power and faculty of differentiating objects by giving them various names. It is manifest, enveloping the “vital covering”.

The mental covering may be compared to the sacrificial fire. It is fed by the fuel of many desires. The five organs of perception serve as priests. Objects of desire are poured upon it like a continuous stream of oblations. Thus it is that this phenomenal universe is brought forth.

Ignorance is nowhere, except in the mind. The mind is filled with ignorance, and this causes the bondage of birth and death. When, in the enlightenment of Atman, a man transcends the mind, the phenomenal universe disappears for him. When a man lives in the domain of mental ignorance, the phenomenal universe exists for him.

In dream, the mind is emptied of the objective universe, but it creates by its own power a complete universe of subject and object. The waking state is only a prolonged dream. The phenomenal universe exists in the mind.

In dreamless sleep, when the mind does not function, nothing exists. This is our universal experience. Man seems to be in bondage to birth and death. This is a fictitious creation of the mind, not a reality.

The wind collects the clouds, and the wind drives them away again. Mind creates bondage, and mind also removes bondage.

The mind creates attachment to the body and the things of this world. Thus it binds a man, as a beast tied by a rope. But it is also the mind which creates in a man an utter distaste for sense-objects, as if for poison. Thus it frees him from his bondage.

The mind, therefore, is the cause of man’s bondage and also of his liberation. It causes bondage when it is darkened by rajas. It causes liberation when it is freed from rajas and tamas, and made pure.

If discrimination and dispassion are practiced, to the exclusion of everything else, the mind will become pure and move toward liberation. Therefore the wise man who seeks liberation must develop both these qualities within himself.

That terrible tiger called an impure mind prowls in the forest of sense-objects. The wise man who seeks liberation must not go there.

The mind of the experiencer creates all the objects which he experiences, while in the waking or dreaming state. Ceaselessly, it creates the differences in men’s bodies, color, social condition and race. It creates the variations of the gunas. It creates desires, actions and the fruits of actions.

Man is pure spirit, free from attachment. The mind deludes him. It binds him with the bonds of the body, the sense-organs and the life-breath. It creates in him the sense of “I” and “mine”. It makes him wander endlessly among the fruits of the actions it has caused.

The error of identifying Atman with non-Atman is the cause of man’s birth, death and re-birth. This false identification is created by the mind. Therefore, it is the mind that causes the misery of birth, death and rebirth for the man who has no discrimination and is tainted by rajas and tamas.

Therefore the wise, who know Reality, have declared that the mind is full of ignorance. Because of this ignorance, all the creatures of the universe are swept helplessly hither and thither, like masses of cloud before the wind.

Therefore, the seeker after liberation must work carefully to purify the mind. When the mind has been made pure, liberation is as easy to grasp as the fruit which lies in the palm of your hand.

Seek earnestly for liberation, and your lust for sense-objects will be rooted out. Practice detachment toward all actions. Have faith in the Reality. Devote yourself to the practice of spiritual disciplines, such as hearing the word of Brahman, reasoning and meditating upon it. Thus the mind will be freed from the evil of rajas.

The “mental covering”, therefore, cannot be the Atman. It has a beginning and an end, and is subject to change. It is the abode of pain. It is an object of experience. The seer cannot be the thing which is seen.

* * *

The discriminating faculty with its powers of intelligence, together with the organs of perception, is known as the “covering intellect”. To be the doer is its distinguishing characteristic. It is the cause of man’s birth, death and rebirth.

The power of intelligence that is in the “covering of intellect” is a reflection of the Atman, the pure consciousness. The “covering of intellect” is an effect of Maya. It possesses the faculty of knowing and acting. It always identifies itself entirely with the body, sense-organs, etc.

It has no beginning. It is characterized by its sense of ego. It constitutes the individual man. It is the initiator of all actions and undertakings. Impelled by the tendencies and impressions formed in previous births, it performs virtuous or sinful actions and experiences their results.

It gathers experience by wandering through many wombs of higher or lower degree. The states of waking and dream belong to this “covering intellect”. It experiences joy and sorrow.

Because of its sense of “I” and “mine”, it constantly identifies itself with the body, and the physical states, and with the duties pertaining to the different stages and orders of life. This “covering of intellect” shines with a bright light because of its proximity to the shining Atman. It is a garment of the Atman, but man identifies himself with it and wanders around the circle of birth, death and rebirth because of this delusion.

The Atman, which is pure consciousness, is the light that shines in the shrine of the heart, the center of all vital force. It is immutable, but It becomes the “doer” and “experiencer” when It is mistakenly identified with the “covering of intellect”.

The Atman assumes the limitations of the “covering of intellect”, because It is mistakenly identified with that covering, which is totally different from Itself. Thus man, who is the Atman, regards himself as being separate from It, and from Brahman, who is the one Atman in all creatures. An ignorant man, likewise, may regard a jar as being different from the clay of which it was made.

By its nature, the Atman is forever unchanging and perfect. But It assumes the character and nature of Its coverings because It is mistakenly identified with them. Although fire is formless, it will assume the form of red-hot iron.

* * *

The Disciple:

Either because of delusion, or for some other reason, the Atman appears to be the individual self. This mistaken identification had no beginning; and that which had no beginning cannot have an end, either.

Therefore this mistake about the individual soul’s identity must be eternal, and its wanderings through birth, death and rebirth must continue for ever. Then how can there be any liberation? Master, kindly explain this to me.

The Master:

Your question is to the point, O prudent one. Listen to me attentively. Something which has been conjured up by delusion and only exists in your imagination, can never be accepted as a fact.

By its nature, the Atman is forever unattached, beyond action and formless. Its identity with objects is imaginary, not real. We say “the sky is blue”. Has the sky any color?

The Atman is the witness – beyond all attributes, beyond action. It can be directly realized as pure consciousness and infinite bliss. Its appearance as an individual soul is caused by the delusion of our understanding, and has no reality. By its very nature, this appearance is unreal. When our delusion has been removed, it ceases to exist.

Its appearance as an individual soul lasts only as long as our delusion lasts; since this misapprehension arises from a delusion of our understanding. As long as our delusion continues, the rope appears to be a snake. When the delusion ends, the snake ceases to exist.

It is true that ignorance and its effects have existed from a time without any beginning. But ignorance, although beginningless, comes to an end when knowledge dawns. It is completely destroyed, root and all like the dreams that vanish utterly when we wake. When something which was previously non-existent comes into being, this implies that it has been non-existent from a beginningless time. But this non-existence, although beginningless, ceases as soon as that thing comes into existence. It is clear, therefore, that ignorance, although beginningless, is not eternal.

We see that a previous state of non-existence may come to an end, even though it is beginningless. It is the same with the semblance of an individual self. This semblance is due to false identification of the Atman with the intellect and the other coverings. The Atman, by Its very nature, is essentially distinct and separate from them. The identification of the Atman with the intellect, etc., is caused by ignorance.

This false identification can be dispelled only by perfect knowledge. Perfect knowledge, according to the revealed scriptures, is the realization of the Atman as one with Brahman.

This is attained by an absolute discrimination between the Atman and the non-Atman. Therefore a man should practice discrimination between the Atman and the individual self.

Just as very muddy water shines transparently when the mud clears away, so the Atman shines with a pure lustre when the impurities have been removed.

When the darkness of unreality vanishes, the eternal Atman is clearly revealed. Therefore a man should strive to free the eternal Atman from the unrealities of egotism and delusion.

* * *

The “covering of intellect”, which we have been discussing, cannot be the Atman – for the following reasons: it undergoes change; intelligence is not its inherent nature; it is finite; it is an object of experience; it is transitory. The non-eternal cannot, therefore, be the eternal Atman.

* * *

The “covering of bliss” refers to the ego-idea in man is that covering of the Atman which catches a reflection of the blissful Atman itself. Nevertheless, this covering is a creation of our ignorance. Its nature consists of the various degrees of happiness which are experienced when a desired object is gained. Its blissful nature is spontaneously felt by righteous men when they reap the reward of their good deeds. It expresses that joy which all living beings may experience without making any effort towards it.

The “covering of bliss” is fully revealed to us in the state of deep sleep. It is partially revealed in the waking and the dreaming states, when any desirable object is being enjoyed.

This “covering of bliss” cannot be the Atman, for the following reasons: it has limitations; it is an effect of Maya; its joyful nature is experienced as the result of good deeds; it is of the same kind as the other coverings, which are all products of Maya.

* * *

If we reason and meditate on the truth of the scriptures, transcending all the five coverings of ignorance, we realize the ultimate Existence – which is the Atman, the witness, the infinite consciousness.

The Atman is the self-luminous, distinct from the five coverings. It is the witness of the three states of consciousness. It is existence, changeless, pure, ever-blissful. It is to be realized by the man of discrimination as the Atman within himself.

* * *

The Disciple:

Master, if we reject these five coverings as unreal, it seems to me that nothing remains but the void. How, then can there be an existence which the wise man may realize as one with his Atman?

The Master:

That is a good question, O prudent one. Your argument is clever. Nevertheless, there must be an existence, a reality, which perceives the ego-sense and the coverings and is also aware of the void which is their absence. This reality by itself remains unperceived. Sharpen your discrimination that you may know this Atman, which is the knower.

He who experiences is conscious of himself. Without an experiencer, there can be no self-consciousness.

The Atman is Its own witness, since It is conscious of itself. The Atman is no other than Brahman.

* * *

The Atman is pure consciousness, clearly manifest as underlying the states of waking, dreaming and dreamless sleep. It is inwardly experienced as unbroken consciousness, the consciousness that I am I. It is the unchanging witness that experiences the ego, the intellect and the rest, with their various forms and changes. It is realized within one's own heart as existence, knowledge and bliss absolute. Realize this Atman within the shrine of your own heart.

The fool sees the reflection of the sun in the water of a jar, and thinks it is the sun. Man in the ignorance of his delusion sees the reflection of Pure Consciousness upon the coverings, and mistakes it for the real I.

In order to look at the sun, you must turn away from the jar, the water, the sun's reflection in the water. The wise know that these three are only revealed by the reflection of the self-luminous sun. They are not the sun itself.

The body, the covering of intellect, the reflections of consciousness upon it – none of these is the Atman. The Atman is the witness, infinite consciousness, revealer of all things but distinct from all, no matter whether they be gross or subtle. It is the external reality, omnipresent, all-pervading, the subtlest of all subtleties. It has neither inside nor outside. It is the real I, hidden in the shrine of the heart. Realize fully the truth of the Atman. Be free from evil and impurity, and you shall pass beyond death.

* * *

Know the Atman, transcend all sorrows, and reach the fountain of joy. Be illumined by this knowledge, and you have nothing to fear. If you wish to find liberation, there is no other way of breaking the bonds of rebirth.

What can break the bondage and misery of this world? The knowledge that Atman is Brahman. Then it is that you realize Him who is one without a second, and who is the absolute bliss.

Realize Brahman, and there will be no more returning to this world – the home of all sorrows. You must realize absolutely that the Atman is Brahman.

Then you will win Brahman for ever. He is the truth. He is existence and knowledge. He is absolute. He is pure and self-existent. He is eternal, unending joy. He is none other than the Atman.

The Atman is one with Brahman: this is the highest truth. Brahman alone is real. There is none but He. When He is known as the supreme reality, there is no other existence but Brahman.

* * *

Brahman is the reality – the one existence, absolutely independent of human thought or idea. Because of the ignorance of our human minds, the universe seems to be composed of diverse forms. It is Brahman alone.

A jar made of clay is not other than clay. It is clay essentially. The form of the jar has no independent existence. What, then, is the jar? Merely an invented name!

The form of the jar can never be perceived apart from the clay. What, then, is the jar? An appearance! The reality is the clay itself.

This universe is an effect of Brahman. It can never be anything else but Brahman. Apart from Brahman, it does not exist. There is nothing beside Him. He who says that this universe has an independent existence is still suffering from delusion. He is like a man talking in his sleep.

“The universe is Brahman” – so says the great seer of the Atharva Veda. The universe, therefore, is nothing but Brahman. It is superimposed upon Him. It has no separate existence, apart from its ground.

If the universe, as we perceive it, were real, knowledge of the Atman would not put an end to our delusion. The scriptures would be untrue. The revelations of the Divine Incarnations would make no sense. These alternatives cannot be considered either desirable or beneficial by any thinking person.

Sri Krishna, the Incarnate Lord, who knows the secret of all truths, says in the Gita: "Although I am not within any creature, all creatures exist within me. I do not mean that they exist within me physically. That is my divine mystery. My Being sustains all creatures and brings them to birth, but has no physical contact with them."

If this universe were real, we should continue to perceive it in deep sleep. But we perceive nothing then. Therefore it is unreal, like our dreams.

The universe does not exist apart from the Atman. Our perception of it as having an independent existence is false, like our perception of blueness in the sky. How can a superimposed attribute have any existence, apart from its substratum? It is only our delusion which causes this misconception of the underlying reality.

No matter what a deluded man may think he is perceiving, he is really seeing Brahman and nothing else but Brahman. He sees mother-of-pearl and imagines that it is silver. He sees Brahman and imagines that it is the universe. But this universe, which is superimposed upon Brahman, is nothing but a name.

* * *

Brahman is supreme. He is the reality – the one without a second. He is pure consciousness, free from any taint. He is tranquility itself. He has neither beginning nor end. He does not change. He is joy for ever.

He transcends the appearance of the manifold, created by Maya. He is eternal, for ever beyond reach of pain, not to be divided, not to be measured, without form, without name, undifferentiated, immutable. He shines with His own light. He is everything that can be experienced in this universe.

The illumined seers know Him as the uttermost reality, infinite, absolute, without parts – the pure consciousness. In Him they find that knower, knowledge and known have become one.

They know Him as the reality which can neither be cast aside (since He is ever-present within the human soul) nor grasped (since He is beyond the power of mind and speech). They know Him immeasurable, beginningless, endless, supreme in glory. They realize the truth: "I am Brahman".

* * *

The scriptures establish the absolute identity of Atman and Brahman by declaring repeatedly: "That art Thou". The terms "Brahman" and "Atman", in their true meaning, refer to "That" and "Thou" respectively.

In their literal, superficial meaning, "Brahman" and "Atman" have opposite attributes, like the sun and the glow-worm, the king and his servant, the ocean and the well, or Mount Meru and the atom. Their identity is established only when they are understood in their true significance, and not in a superficial sense.

"Brahman" may refer to God, the ruler of Maya and creator of the universe. The "Atman" may refer to the individual soul, associated with the five coverings which are effects of Maya. Thus regarded, they possess opposite attributes. But this apparent opposition is caused by Maya and her effects. It is not real, therefore, but superimposed.

These attributes caused by Maya and her effects are superimposed upon God and upon the individual soul. When they have been completely eliminated, neither soul nor God remains. If you take the kingdom from a king and the weapons from a soldier, there is neither soldier nor king.

The scriptures repudiate any idea of duality in Brahman. Let a man seek illumination in the knowledge of Brahman, as the scriptures direct. Then those attributes, which our ignorance has superimposed upon Brahman, will disappear.

"Brahman is neither the gross nor the subtle universe. The apparent world is caused by our imagination, in its ignorance. It is not real. It is like seeing the snake in the rope. It is like a passing dream" – that is how a man should practice spiritual discrimination, and free himself from his consciousness of this objective world. Then let him meditate upon the identity of Brahman and Atman, and so realize the truth.

Through spiritual discrimination, let him understand the true inner meaning of the terms "Brahman" and "Atman", thus realizing their absolute identity. See the reality in both, and you will find that there is but one.

When we say: "This man is that same Devadatta whom I have previously met", we establish a person's identity by disregarding those attributes superimposed upon him by the circumstances of our former meeting. In just the same way, when we consider the scriptural teaching "That art Thou", we must disregard those attributes which have been superimposed upon "That" and "Thou".

The wise men of true discrimination understand that the essence of both Brahman and Atman is Pure Consciousness, and thus realize their absolute identity. The identity of Brahman and Atman is declared in hundreds of holy texts.

Give up the false notion that the Atman is this body, this phantom. Meditate upon the truth that the Atman is “neither gross nor subtle, neither short nor tall”, that It is self-existent, free as the sky, beyond the grasp of thought. Purify the heart until you know that “I am Brahman”. Realize your own Atman, the pure and infinite consciousness.

Just as a clay jar or vessel is understood to be nothing but clay, so this whole universe, born of Brahman, essentially Brahman, is Brahman only – for there is nothing else but Brahman, nothing beyond That. That is the reality. That is our Atman. Therefore, “That art Thou” – pure, blissful, supreme Brahman, the one without a second.

You may dream of place, time, objects, individuals, and so forth. But they are unreal. In your waking state, you experience this world, but that experience arises from your ignorance. It is a prolonged dream, and therefore unreal. Unreal also are this body, these organs, this life-breath, this sense of ego. Therefore, “That art Thou” – pure, blissful, supreme Brahman, the one without a second.

Because of delusion, you may mistake one thing for another. But, when you know its real nature, then that nature alone exists, there is nothing else but that. When the dream breaks, the dream-universe has vanished. Does it appear, when you wake, that you are other than yourself?

Caste, creed, family and lineage do not exist in Brahman. Brahman has neither name nor form; it transcends merit and demerit; it is beyond time, space and the objects of sense-experience. Such is Brahman, and “That art Thou”. Meditate upon this truth.

It is supreme. It is beyond the expression of speech; but it is known by the eye of pure illumination. It is pure, absolute consciousness, the eternal reality. Such is Brahman, and “That art Thou”. Meditate upon this truth.

It is untouched by those six waves – hunger, thirst, grief, delusion, decay and death – which sweep the ocean of worldliness. He who seeks union with it must meditate upon it within the shrine of the heart. It is beyond the grasp of the senses. The intellect cannot understand it. Such is Brahman, and “That art Thou”. Meditate upon this truth.

It is the ground upon which this manifold universe, the creation of ignorance, appears to rest. It is its own support. It is neither the gross nor the subtle universe. It is indivisible. It is beyond comparison. Such is Brahman, and “That art Thou”. Meditate upon this truth.

It is free from birth, growth, change, decline, sickness and death. It is eternal. It is the cause of the evolution of the universe, its preservation and its dissolution. Such is Brahman, and “That art Thou”. Meditate upon this truth.

It knows no differentiation or death. It is calm, like a vast, waveless expanse of water. It is eternally free and indivisible. Such is Brahman, and “That art Thou”. Meditate upon this truth.

Though one, it is the cause of the many. It is the one and only cause, no other beside it. It has no cause but itself. It is independent, also, of the law of causation. It stands alone. Such is Brahman, and “That art Thou”. Meditate upon this truth.

It is unchangeable, infinite, imperishable. It is beyond Maya and her effects. It is eternal, undying bliss. It is pure. Such is Brahman, and “That art Thou”. Meditate upon this truth.

It is that one Reality which appears to our ignorance as a manifold universe of names and forms and changes. Like the gold of which many ornaments are made, it remains in itself unchanged. Such is Brahman, and “That art Thou”. Meditate upon this truth.

There is nothing beyond it. It is greater than the greatest. It is the innermost self, the ceaseless joy within us. It is absolutely existence, knowledge and bliss. It is endless, eternal. Such is Brahman, and “That art Thou”. Meditate upon this truth.

Meditate upon this truth, following the arguments of the scriptures by the aid of reason and intellect. Thus you will be freed from doubt and confusion, and realize the truth of Brahman. This truth will become as plain to you as water held in the palm of your hand.

* * *

As a king is recognized distinctly amidst his army, so realize Brahman as pure consciousness, distinct from all imperfections. Dwell for ever in the Atman. Let this manifest world melt away in Brahman.

Brahman dwells within the shrine of the heart – the eternal existence, the supreme, the one without a second, standing apart from the gross and subtle aspects of this universe. The man who dwells within this shrine, united with Brahman, is no longer subject to rebirth and death.

The truth of Brahman may be understood intellectually. But the ego-sense is deep-rooted and powerful, for it has existed from beginningless time. It creates the impression that “I am the actor, I am he who experiences”. This impression causes our bondage to rebirth and death. It can be removed only by the earnest effort to live constantly in union with Brahman. The sages define liberation as freedom from all such impressions, and hence from the cravings which are caused by them.

It is ignorance that causes our sense of identity with the body, the sense-organs and everything else which is not the Atman. He is a wise man who overcomes this ignorance through devotion to the Atman.

Know your true Atman as the witness of the mind and intellect, and of the thought-waves that arise in them. Raise one single wave of thought constantly: "I am Brahman". Thus you will free yourself from identification with non-Atman.

* * *

Cease to follow the way of the world, cease to follow the way of the flesh, cease to follow the way of tradition. Get rid of this false identification and know the true Atman.

When a man follows the way of the world, the way of tradition and the way of the flesh, knowledge of the Reality is not born within him.

The wise say that this threefold way is like an iron chain binding the feet of the man who tries to escape from the prison-house of this world. He who frees himself from it attains liberation.

* * *

When sandalwood is dipped in filthy water, its delicious fragrance will be overpowered by the smell of the filth. But as soon as you rub the sandalwood, the bad odor disappears and the air is filled with heavenly fragrance.

The heavenly fragrance of the Atman is overpowered by the foul odor of countless evil desires, which are like mud within us. Like sandalwood, its fragrance will fill the air when it has been cleansed by constant rubbing with the thought: "I am Brahman".

The sweet fragrance of the Atman is overpowered by innumerable cravings for the things of the senses. These cravings can be destroyed by devotion to the Atman; and then the light of the Atman becomes revealed.

As the mind gradually becomes devoted to the Atman, it frees itself by degrees from craving for sense-objects. When it has rid itself entirely of all craving, the vision of the Atman is no longer obstructed.

Through constant devotion to the Atman, the mind's impurities dissolve away. All cravings are obliterated. Strive, therefore, to destroy this delusion.

Tamas is overcome by both rajas and sattwa; rajas is overcome by sattwa; sattwa is overcome when the pure Atman shines. Therefore be established in sattwa and strive to destroy this illusion.

Be steadfast in your devotion, knowing that the body will certainly continue to live as long as it must. Strive with patience and perseverance to destroy this illusion.

Think: "I am Brahman; I am not the individual soul", and reject everything that is non-Atman. Strive thus to destroy this illusion which has been created in the past by your craving for sense-objects.

Learn the truth from the scriptures, reason upon it, and then know, by your own direct experience, that the Atman within you is the Atman in all. Strive thus to destroy this illusion, even to its last traces.

The wise man has not the least concern with getting and spending. Therefore strive to destroy this illusion, through constant and single-minded devotion to Brahman.

Meditate on the truth "That art Thou", and realize the identity of the Atman with Brahman. Strive to destroy this illusion and be established in the knowledge that Atman and Brahman are one.

With watchfulness and concentration you must strive to destroy this illusion, until all identification of the Atman with this body has completely ceased.

Even though you may have reached a stage at which the universe and its creatures appear as dream-images only, no longer seeming real, nevertheless, O prudent one, you must still strive ceaselessly to destroy this illusion.

Do not waste a moment in concern for worldly affairs or attraction to sense-objects. Remember Brahman even while you are asleep. Meditate upon the Atman within your own heart.

* * *

Stop identifying yourself with this corruptible physical body, born of the flesh of father and mother. Regard it as impure, as though it were an outcast. Attain the goal of life by realizing your unity with Brahman.

The air in a jar is one with the air everywhere. In like manner, your Atman is one with Brahman. O prudent one, lose all sense of separation and enter into silence.

Realize that you are one with the self-luminous Brahman, the ground of all existence. Reject the physical universe and the body, like pots of dirt.

The “I”-consciousness is now rooted in the body. Merge this consciousness in the Atman, which is absolute existence, knowledge and bliss. The consciousness of the subtle body is another limitation. Cast that off, also. Remain united with the Absolute forever.

The mirage of the universe is reflected in Brahman, like a city in a mirror. Know “I am that Brahman”, and you will reach the goal of life.

The Atman is reality. It is your true, primal self. It is pure consciousness, the one without a second, absolute bliss. It is beyond form and action. Realize your identity with It. Stop identifying yourself with the coverings of ignorance, which are like the masks assumed by an actor.

* * *

The universe of appearance is indeed unreal. The sense of ego must also be unreal, since we observe how it comes and goes. But we are conscious, also, of being the witness, the knower of everything. This consciousness does not belong to the ego-sense and the other perceptions which exist only for a moment at a time.

The Atman is the witness of the ego and the rest. It is present always, even in deep sleep. The scriptures also declare that the Atman is unborn and undying. It is, therefore, distinct from the gross and the subtle coverings.

The Atman must necessarily be changeless and eternal, since It is the knower of all that is changeable. The non-existence of the gross and subtle coverings can be experienced over and over again, when we dream or pass into deep sleep.

Cease, therefore, to identify yourself with this lump of flesh, the gross body, and with the ego, the subtle covering. Both of them are illusory. Know your Atman – the pure, infinite consciousness, eternally existent in the past, present and future. Thus you will find peace.

Cease to identify yourself with race, clan, name, form and walk of life. These belong to the body, the garment of decay. Abandon, also, the idea that you are the doer of actions or the thinker of thoughts. These belong to the ego, the subtle covering. Realize that you are that Being which is eternal happiness.

* * *

Man's life of bondage to the world of birth and death has many causes. The root of them all is the ego, the first-begotten child of ignorance.

As long as a man identifies himself with this wicked ego, there can be no possibility of liberation. For liberation is its very opposite.

Once freed from this eclipsing demon of an ego, man regains his true nature, just as the moon shines forth when freed from the darkness of an eclipse. He becomes pure, infinite, eternally blissful and self-luminous.

When a man's mind is overpowered by extreme ignorance, it creates the sense of ego by identifying itself with the coverings. When the ego is completely destroyed, the mind is cleared of the obstacles which obstruct its knowledge of oneness with Brahman.

The ego is a strong and deadly serpent, and the gunas are its three angry hoods. It lies coiled around the treasures of the bliss of Brahman, which it guards for its own use. The wise man, inspired by the holy scriptures, cuts off the three hoods with the sword of knowledge, and utterly destroys that serpent. Thus he enjoys the treasure of supreme bliss.

There is no hope of a man's recovery, as long as any trace of poison remains in his body. Similarly, the spiritual seeker cannot attain liberation as long as any trace of the ego remains within him.

Utterly destroy the ego. Control the many waves of distraction which it raises in the mind. Discern the reality and realize "I am That".

You are pure consciousness, the witness of all experiences. Your real nature is joy. Cease this very moment to identify yourself with the ego, the doer, which is created by ignorance. Its intelligence is only apparent, a reflection of the Atman, which is pure consciousness. It robs you of peace and joy in the Atman. By identifying yourself with it, you have fallen into the snare of the world – the miseries of birth, decay and death.

You are the Atman, the infinite Being, the pure, unchanging consciousness, which pervades everything. Your nature is bliss and your glory is without stain. Because you identify yourself with the ego, you are tied to birth and death. Your bondage has no other cause.

This ego is your enemy. It is like a thorn stuck in the throat of an eater. Destroy this enemy with the mighty sword of knowledge and be free to enjoy the sovereignty of your own empire, the bliss of the Atman.

Check all the activities of the ego, and the selfishness they involve. Attain the supreme reality, and be free from lust. Dwell in silence, and enjoy the bliss of the Atman. Lose all sense of separateness, and realize in Brahman your infinite nature.

This mighty ego may be cut down to the very roots. But if the mind feeds it, even for a moment, it will come to life again and cause a hundred mischiefs. It is like a storm-driven cloud in the rainy season.

Conquer this enemy, the ego. Give it no opportunity by letting your thoughts dwell upon sense-objects. Such thoughts give it life, as water gives life to a parched citron-tree.

If you identify yourself with the body, lust will arise in you. Free yourself from consciousness of the body, and you will be freed from lust. Thus, if you are attached to this ego which keeps you separate from Brahman, you will run after pleasure in the objects of the senses. And this is the cause of bondage to birth and death.

* * *

The more a man satisfies his cravings in the objective world, the more his cravings will increase. But if he controls them and ceases to gratify them, the seeds of craving will be destroyed. Therefore, let him gain self-control.

When craving grows stronger, self-control is lost. When self-control is lost, craving grows stronger than ever. A man who lives thus will never escape the wheel of birth and death.

Craving is intensified if we let our thoughts dwell upon sense-objects and seek temporary satisfaction in the objective world. In order to break the chain of recurring birth and death, the spiritual seeker must burn these causes of craving to ashes.

Craving which is nourished in these two ways will bring bondage to the wheel of birth and death. But there is a way to destroy all three – this craving and both its causes. Under all circumstances, always, everywhere, and in all respects, you must look upon everything as Brahman, and Brahman alone. Strengthen your will to know the Reality, and these three will dissolve away.

Cease to find fulfilment of your cravings in the objective world, and you will stop dwelling on sense-objects. Stop dwelling on sense-objects, and your craving will be destroyed. When all craving has disappeared, that is liberation. It is called liberation-while-living.

* * *

As the thick darkness melts utterly away before the radiant glow of the rising sun, so the thirst for life in the ego is entirely removed when longing for knowledge of the Reality becomes intense.

When the lord of day ascends, darkness vanishes, with its net of evil. So, when the absolute bliss is experienced, there is no more bondage, nor any trace of sorrow.

Let this objective world vanish from your thoughts. Let your mind dwell in the Reality, which is full of joy. No matter whether you are regarding external appearances or meditating within yourself, be intently absorbed in Brahman. That is how you must pass your time, until the residue of your past karmas is worked out.

* * *

Let there be no negligence in your devotion to Brahman. Negligence in the practice of recollection is death – this has been declared by the Seer, Sanatkumar, Brahma's son.

For a spiritual seeker, there is no greater evil than negligence in recollection. From it arises delusion. From delusion arises the sense of ego. From ego comes bondage, and from bondage misery.

A man may be learned, but if he is negligent in the practice of recollection, he will turn toward the lures of the senses. The evil tendencies of his mind will seduce him, as a wicked woman seduces her lover.

When sedge is displaced on the surface of a pond, it closes in again at once. So Maya closes in even upon a wise man, if he ceases to practice recollection.

If the mind turns aside from Brahman, its ideal, and becomes ever so slightly caught in the sensuality of objects, it will continue to go downward, through negligence in recollection, like a ball dropped upon a flight of stairs.

If the mind is directed toward sense-objects, it dwells upon the pleasures which are derived from them. Indulgence in such thoughts excites craving. Because of craving, a man runs to gratify his desire.

Hence, to a man of spiritual discrimination, a knower of Brahman, there is no death but negligence in recollection. The man who is absorbed in recollection attains liberation. Therefore, make the greatest effort to remain absorbed in the Atman.

Through negligence in recollection, a man is distracted from awareness of his divine nature. He who is thus distracted falls – and the fallen always come to ruin. It is very hard for them to rise again.

* * *

Cease therefore to dwell upon sense-objects: that is the root of all evil. He who has won liberation in this life is liberated also when he gives up the body. The Yajur-Veda declares that a man is subject to fear as long as he sees the least difference between himself and Brahman.

Whenever a man – even if he has discrimination – sees the least distinction between himself and the infinite Brahman, fear will arise in him. Such difference is seen only because of ignorance.

Reason, sacred tradition, and hundreds of scriptural texts declare that the objective universe has no real existence. He who identifies himself with it encounters hosts upon hosts of sorrows.

He who is devoted to contemplation of the Reality becomes liberated and attains the eternal glory of the Atman. But he whose mind dwells upon the unreal, will lose himself.

The spiritual seeker must stop hunting after the unreal which causes bondage. He must stand firm in the vision of the Atman, remembering that “this Atman is myself”. Steadfast devotion to Brahman and meditation upon one’s identity with Brahman bring joy, and wipe out the immediate experience of suffering which is caused by ignorance.

The pursuit of sense-objects bears fruit in the increase of our evil tendencies, which grow worse and worse. We must know this by means of spiritual discrimination, and avoid thinking about sense-objects. Apply yourself constantly to meditation upon the Atman.

Refuse to dwell upon sense-objects, and peace will arise in your heart. When the heart is peaceful, the vision of the Atman comes. When the Atman has been directly realized, our bondage to this world is destroyed. Therefore, refusal to dwell upon sense-objects is the path to liberation.

If a man is learned, capable of discriminating between real and unreal, convinced of the authority of the scriptures, possessed of the vision of the Atman and desirous of liberation, how can he cling like a child to what is unreal and able to cause his downfall?

For him who is attached to the body and its pleasures, there can be no liberation. He who is liberated is free from attachment to the body and its pleasures. He who is asleep is not awake, and he who is awake is not asleep. These two states of consciousness are opposed to each other, by their very natures.

When a man knows the Atman, and sees it inwardly and outwardly as the ground of all things animate or inanimate, he has indeed reached liberation. He rejects all appearances as unreal and is established in the vision of the Atman, which is the Absolute, Infinite Being.

To see that one Atman as the ground of all appearances is the way to deliverance from bondage. There is no higher knowledge than to know that the Atman is one, and everywhere. A man realizes that the Atman is everywhere and in all things if he rejects appearances and devotes himself steadfastly to the Atman, Eternal Being.

But how can a man reject appearances if he lives identified with the body, if his mind is attached to sense-objects, and if he pursues the fulfilment of his cravings? Only by strenuous effort can this rejection be accomplished. Practice spiritual discrimination, and be passionately devoted to the Atman. Renounce those selfish rewards which are obtained through the performance of actions and duties. Give up seeking pleasure in sense-objects. Desire nothing but possession of undying bliss.

In the scriptures, it is said: "When a man, who has heard the truth of Brahman from the lips of his teacher, becomes calm, self-controlled, satisfied, patient and deeply absorbed in contemplation, he realizes the Atman within his own heart and sees the Atman as all."

For such a seeker, the above passage prescribes deep contemplation of the Atman in order that the Atman in all things may be realized.

* * *

It is impossible even for the wise to destroy the ego at a single blow – it is too firmly rooted in human nature; it continues, with its many cravings, through innumerable births. The ego is completely destroyed only in those who have become enlightened through attainment of the highest transcendental consciousness.

When a man's mind has become veiled in ignorance, the power of projection, whose nature is restlessness, causes him to identify himself with the ego. The ego seduces and distracts him with the desires which are its attributes.

It is hard to overcome the power of projection until the veiling power of ignorance is completely destroyed. When a man can distinguish as clearly between the Atman and external appearances as between milk and water, then the veil of ignorance which covers the Atman will vanish naturally. When the mind is no longer distracted by the mirage of sense-objects, every obstacle to realization of the Atman has undoubtedly been overcome.

When a man becomes illumined by knowledge, there arises within him perfect discrimination which clearly distinguishes the true Being, the Atman, from the external appearances. Thus he is freed from the bonds of delusion created by Maya and is no longer subject to death and rebirth in the world of change.

The knowledge that we are Brahman is like a fire which altogether consumes the thick forest of ignorance. When a man has realized his oneness with Brahman, how can he harbor any seed of death and rebirth?

When the vision of Reality comes, the veil of ignorance is completely removed. As long as we perceive things falsely, our false perception distracts us and makes us miserable. When our false perception is corrected, misery ends also.

For example, you see a rope and think it is a snake. As soon as you realize that the rope is a rope, your false perception of a snake ceases, and you are no longer distracted by the fear which it inspired. Therefore, the wise man who wishes to break his bondage must know the Reality.

Just as iron gives forth sparks when it is in contact with fire, so the mind appears to act and to perceive because of its contact with Brahman, which is consciousness itself. These powers of action and perception, which seem to belong to the mind, are unreal. They are as false as things seen in delusion, imagination and dream.

The modifications of Maya – ranging from the sense of ego down to the body and the sense-objects – are all unreal. They are unreal because they change from moment to moment. The Atman never changes.

The Atman is supreme, eternal, indivisible, pure consciousness, one without a second. It is the witness of the mind, intellect and other faculties. It is distinct from the gross and the subtle. It is the real I. It is the inner Being, the uttermost, everlasting joy.

Thus the wise man discriminates between the real and the unreal. His unsealed vision perceives the Real. He knows his own Atman to be pure indivisible consciousness. He is set free from ignorance, misery and the power of distraction. He enters directly into peace.

When the vision of the Atman, the one without a second, is attained through nirvikalpa samadhi, then the knots of the heart's ignorance are loosed completely and for ever.

"You", "I", "this" – such ideas of separateness originate in the impurity of the mind. But when the vision of the Atman – the supreme, the absolute, the one without a second – shines forth in samadhi, then all sense of separateness vanishes, because the Reality has been firmly apprehended.

* * *

The spiritual seeker who is possessed of tranquility, self-control, mental poise and forbearance, devotes himself to the practice of contemplation, and meditates upon the Atman within himself as the Atman within all beings. Thus he completely destroys the sense of separateness which arises from the darkness of ignorance, and dwells in joy, identifying himself with Brahman, free from distracting thoughts and selfish occupations.

Those who echo borrowed teachings are not free from the world. But those who have attained samadhi by merging the external universe, the sense-organs, the mind and the ego in the pure consciousness of the Atman – they alone are free from the world, with its bonds and snares.

The one Atman appears as many, because of the variety of its outer coverings. When these unreal coverings dissolve away, the Atman alone exists. Let the wise man therefore devote himself to the attainment of nirvikalpa samadhi, in order that the coverings may melt out of his consciousness.

If a man loves Brahman with an exclusive and steadfast devotion, he becomes Brahman. By thinking of nothing but the wasp, the cockroach is changed into a wasp.

Just as the cockroach turns into a wasp because it gives up every other activity and thinks of nothing but that insect, so the spiritual seeker who meditates on the reality of the Atman becomes the Atman, because of his steadfast devotion.

The true nature of the Atman is extremely subtle. It cannot be perceived by the gross mind. It must be known in the state of samadhi which can be attained only by those noble souls whose minds are purified and who possess an extraordinary power of spiritual discrimination.

As gold which has been refined in hot fire is purged of dross and restored to its own nature, so, through meditation, the mind purges itself of the dross of sattwa, rajas and tamas, and attains Brahman.

When the mind, thus purged by ceaseless meditation, is merged in Brahman, the state of samadhi is attained. In that state there is no sense of duality. The undivided joy of Brahman is experienced.

When a man reaches samadhi, all the knots of his desires are cut through and he is freed from the law of karma. Brahman is revealed to him, internally and externally, everywhere and always, without any further effort on his part.

It is a hundred times better to reflect on the truth of Brahman than merely to hear about it from the scriptures. And meditation is a hundred thousand times better than reflection. But nirvikalpa samadhi is infinitely the best of all.

In nirvikalpa samadhi – and in no other state – the true nature of Brahman is clearly and definitely revealed. In any other state, the mind remains unstable: it is filled with distracting thoughts.

Therefore remain constantly absorbed in the consciousness of the Atman within you. Control your senses and let your mind be tranquil. Gain the clear vision of your oneness with Brahman and thereby destroy the ignorance which Maya has created from time without beginning.

* * *

These are the first steps toward union with Brahman – control of speech, refusal to accept unnecessary gifts, abandonment of worldly ambitions and desires, continuous devotion to Brahman.

Be devoted to Brahman and you will be able to control your senses. Control your senses and you will gain mastery over your mind. Master your mind, and the sense of ego will be dissolved. In this manner, the yogi achieves an unbroken realization of the joy of Brahman. Therefore let the seeker strive to give his heart to Brahman.

Control speech by mental effort; control the mind by the faculty of discrimination; control this faculty by the individual will; merge individuality in the infinite absolute Atman and reach supreme peace.

The body, the vital energy, the sense-organs, the mind, the intellect and the ego – these are the coverings of the Atman. When a man is identified with any one of these coverings, he assumes its nature and aspect.

When this identification ceases, the meditative man easily detaches himself from these coverings and experiences perpetually the fullness of everlasting joy.

To detach ourselves completely from all these coverings is to possess both inner and outer renunciation. This renunciation can only be practiced by one who is endowed with dispassion. The dispassionate man who longs for liberation can practice both inner and outer renunciation.

External attachment is attachment to sense-objects. Internal attachment is self-identification with the ego and the modifications of the mind. The dispassionate man, absorbingly devoted to the Brahman, is alone able to renounce both.

Know, O wise one, that a man needs dispassion and discrimination as a bird needs its two wings. Without them, a man cannot reach the top of the vine from which flows the nectar of liberation. He can never get it by any other means.

Only the man who has intense dispassion can attain samadhi. He who has attained samadhi lives in a state of constant illumination. The illumined heart is liberated from bondage. The liberated man alone experiences eternal joy.

For the man of self-mastery, dispassion is the only source of happiness. If this is combined with the awakening of the pure knowledge of the Atman, a man becomes independent of all else. This is the door to the enjoyment of that ever-youthful maiden who is called liberation. If, therefore, you seek the highest good, practice inner and outer dispassion and maintain a constant awareness of the eternal Atman.

Shun the craving for sensual life like poison, for it is death. Give up pride of caste, family and rank, and abstain from deeds of self-interest. Give up the delusion that you are the body or any of the coverings – they are all unreal. Keep your mind recollected in the Atman. In truth, you are Brahman, the witness unfettered by the mind, the one without a second, the highest.

Fasten the mind upon Brahman, your goal. Do not allow the sense-organs to function externally; compel them to remain in their respective centers. Keep the body straight and firm. Take no thought for its maintenance. Be utterly devoted to Brahman, and realize that yourself and Brahman are one. Drink the joy of Brahman unceasingly. The springs of that joy never run dry. What use is there in the things of this world? They are empty of happiness.

Do not let your mind dwell on any thought which is not of the Atman. To do so is evil, a cause of misery. Meditate on the Atman, whose nature is bliss. That is the way to liberation.

The self-luminous Atman, the witness of all, is ever-present within your own heart. This Atman stands apart from all that is unreal. Know it to be yourself, and meditate upon it unceasingly.

Let there be an uninterrupted communion with the Atman, free from all distracting thoughts. In this way you will realize, without a doubt, that the Atman is your real nature.

Hold fast to the truth that you are the Atman. Give up identifying yourself with the ego, or any of the coverings. Remain completely indifferent to them, as though they were broken jars of clay.

Fix the purified mind upon the Atman, the witness, the pure consciousness. Strive gradually to calm your mind. Then you will attain the vision of the infinite Atman.

* * *

Meditate upon the Atman as indivisible, infinite, like the all-pervading ether. Know it to be separate from the body, the senses, the vital energy, the mind and the ego – those limitations imposed upon us by our ignorance.

The ether – though it fills hundreds of vessels, such as jars and pots of grain and rice, and seems various and divided – is really one, not many. So also the pure Atman, when It is freed from the limitations of ego and mind, is one and one only.

All things – from Brahma the creator down to a single blade of grass – are the apparently diverse names and forms of the one Atman. They are simply appearances, and not real. Therefore meditate upon the Atman as one and infinite.

The Atman is the ground and the reality. This appearance of a universe is only seen through our deluded eyes. When true knowledge arises, the Atman is revealed as existence itself, and the apparent universe cannot be seen apart from it. You may mistake a rope for a snake, if you are deluded. But, when the delusion passes, you realize that the imagined snake was none other than the rope. So also this universe is none other than the Atman.

* * *

I, the Atman, am Brahma. I am Vishnu. I am Shiva. I am this universe. Nothing is, but I am.

I dwell within; I am without. I am before and behind. I am in the south and I am in the north. I am above and I am below.

The wave, the foam, the eddy and the bubble are all essentially water. Similarly, the body and the ego are really nothing but pure consciousness. Everything is essentially consciousness, purity and joy.

This entire universe of which we speak and think is nothing but Brahman. Brahman dwells beyond the range of Maya. There is nothing else. Are jars, pots and vessels distinct from the clay of which they are made? Man drinks the wine of Maya, becomes deluded and begins to see things as separate from each other, so that he talks of “you” and “I”.

The scripture says: “The Infinite is where one sees nothing else, hears nothing else, knows nothing else.” In the Infinite, the scripture tells you, there is no duality – thereby correcting our false idea that existence is manifold.

I am Brahman, the supreme, all-pervading like the ether, stainless, indivisible, unbounded, unmoved, unchanging. I have neither inside nor outside. I alone am. I am one without a second. What else is there to be known?

What more remains to be said? I am none other than Brahman. Brahman is this universe and all things that exist within it. The scriptures declare that there is nothing else but Brahman. Those who are illumined by the knowledge “I am Brahman” renounce their attachment to this apparent universe. It is certain indeed that these illumined ones live in constant union with Brahman, the pure blissful consciousness.

* * *

Renounce all earthly hopes and physical pleasures by ceasing to identify yourself with the gross body. Next, you must cease also to identify yourself with the subtle body. Realize that you are Brahman, whose form is bliss eternal, whose glories the scriptures declare. Thus you may live in union with Brahman.

As long as a man loves this mortal body, he remains impure, he is troubled by his enemies in all manner of ways, he is still subject to rebirth, disease and death. But if he will meditate upon the Atman as pure, unchangeable, the essence of goodness, he will be delivered from all evil. The scriptures also confirm this truth.

Cease to identify yourself mistakenly with all those coverings, such as the ego, etc., which overlie the Atman. Brahman alone remains – supreme, infinite, changeless, the one without a second.

* * *

When the mind is completely absorbed in the supreme Being – the Atman, the Brahman, the Absolute – then the world of appearances vanishes. Its existence is no more than an empty word.

The world of appearances is a mere phantom; there is but one Reality. It is changeless, formless and absolute. How can it be divided?

There is neither seer nor seeing nor seen. There is but one Reality – changeless, formless, and absolute. How can it be divided?

There is but one Reality – like a brimming ocean in which all appearances are dissolved. It is changeless, formless and absolute. How can it be divided?

Into it, the causes of our delusion melt away, as darkness melts into light. It is supreme, absolute, one without a second. How can it be divided?

There is but one supreme Reality. It is the very self of unity. It cannot possibly be divided into many. If multiplicity is real, and not merely apparent, why does no one ever experience it while enjoying dreamless sleep?

The universe no longer exists after we have awakened into the highest consciousness in the eternal Atman, which is Brahman, devoid of any distinction or division. At no time – either past, present or future – is there really a snake within the rope or a drop of water in the mirage.

The scriptures declare that this relative universe is only an appearance. The Absolute is non-dual. In dreamless sleep, also, the universe disappears.

It is our delusion which superimposes the universe upon Brahman. But the wise know that this universe has no separate reality. It is identical with Brahman, its ground. The rope may appear to be a snake, but the apparent difference between rope and snake only lasts as long as delusion persists.

This delusion of difference has its origin in the gross mind. When the mind is transcended, it ceases. Therefore let your mind be absorbed in contemplation of the Atman, the reality, your inmost essence.

* * *

When the mind achieves perfect union with Brahman, the wise man realizes Brahman entirely within his own heart. Brahman is beyond speech or thought. It is the pure, eternal consciousness. It is absolute bliss. It is incomparable and immeasurable. It is ever-free, beyond all action, boundless as the sky, indivisible and absolute.

When the mind achieves perfect union with Brahman, the wise man realizes Brahman entirely within his own heart. Brahman is beyond cause and effect. It is the reality beyond all thought. It is eternally the same, peerless, outside the range of any mental conception. It is revealed by the sacred scriptures and it is forever revealing itself in us through our sense of ego.

When the mind achieves perfect union with Brahman, the wise man realizes Brahman entirely within his own heart. Brahman knows no decay or death. It is the Reality without beginning and without end. It is like a vast sheet of water, shoreless and calm. It is beyond the play of the gunas. It is one, the eternal, forever tranquil.

Be absorbed in union with your true Being, and behold the Atman of infinite glory. Escape the bondage and the rotten stench of worldliness. Make a strenuous effort and attain liberation. Then you will not have been born into this world in vain.

Meditate upon the Atman, your true Being, which is free from all coverings and limitations, the infinite existence, knowledge and bliss, the one without a second. Thus you will escape from the wheel of birth and death.

* * *

The effects of past actions cause the illumined seer to continue to live on in the body, but to him the body is only an appearance, like a man's shadow. And when he puts off the body as a corpse he will never again be born into another body.

Realize the Atman, the eternal pure consciousness and bliss. Detach yourself completely from this covering, the body, which is sluggish and foul. Having done this, never think of it again. To remember one's own vomit is merely disgusting.

The truly wise man burns his ignorance with all its effects in the fire of Brahman – the Absolute, the Eternal, the very Self. He then remains established in the knowledge of the Atman, the eternal pure consciousness and bliss.

A cow is indifferent to the garland which is hung around her neck. The knower of Brahman is indifferent to the fate of this body, which continues to live on through the effect of his past actions. His mind is absorbed in the blissful Brahman.

The knower of Brahman has realized his true Being, the Atman, which is endless joy. What motive or desire can he possibly have to attach himself any longer to this body and to nourish it?

To taste, within his own heart and in the external world, the endless bliss of the Atman – such is the reward obtained by the yogin who has reached perfection and liberation in this life.

* * *

The fruit of dispassion is illumination; the fruit of illumination is the stilling of desire; the fruit of stilled desire is experience of the bliss of the Atman, whence follows peace.

The first steps are worthless unless the path be followed to the end. Dispassion, supreme satisfaction and incomparable bliss must follow one another naturally.

It is well known that the fruit of illumination is the cessation of suffering. A man may do many evil deeds through ignorance. But how can he continue to do evil when discrimination has been awakened within him?

Illumination causes a man to turn away from the evil and the unreal; attachment to these is the result of ignorance. Compare a man who knows what a mirage is with a man who is ignorant of its nature. The former turns away from it; the latter runs toward it to satisfy his thirst. The man of realization is no longer lured by the world of appearances – that is his evident reward.

When the heart's knot of ignorance is cut right through, a man is freed from all craving for material objects. When this has happened, is there anything in the world which can possibly cause him to feel any attachment?

When the objects of enjoyment fail to arouse any craving, that is perfect renunciation. When there is no longer any sense of ego, that is perfect knowledge. When the mind is absorbed in Brahman and no longer distracted by any other thought, that is perfect self-withdrawal.

A man who remains continually absorbed in the consciousness of Brahman is freed from the tyranny of the objective world. The enjoyments which others find so irresistible he values as little as a small baby would, or a man who was sound asleep. When, at moments, he becomes conscious of this world, he looks upon it as a world of dreams. He enjoys the fruits of endless merit. Such a man is blessed indeed. He is esteemed on earth.

The self-controlled man is said to be illumined when he enjoys eternal bliss. He is entirely merged in Brahman. He knows himself to be the unchangeable Reality, which is beyond action.

The state of illumination is described as follows: There is a continuous consciousness of the unity of Atman and Brahman. There is no longer any identification of the Atman with its coverings. All sense of duality is obliterated. There is pure, unified consciousness. The man who is well established in this consciousness is said to be illumined.

A man is said to be free even in this life when he is established in illumination. His bliss is unending. He almost forgets this world of appearances.

Even though his mind is dissolved in Brahman, he is fully awake, free from the ignorance of waking life. He is fully conscious, but free from any craving. Such a man is said to be free even in this life.

For him, the sorrows of this world are over. Though he possesses a finite body, he remains united with the Infinite. His heart knows no anxiety. Such a man is said to be free even in this life.

Though he lives in the body, it seems merely like a shadow following him. He is no longer troubled by the thought of "I" and "mine". Such are the characteristics of a man who is free even in this life.

He does not care to delve into the past. He is not interested in scanning the future. He is indifferent to the present. That is how you may know the man who is free even in this life.

Good and evil appear to exist in the world. Persons and objects seem to be distinct from each other. Nevertheless, he regards everything from the standpoint of equality, for he sees Brahman in all. That is how you may know the man who is free even in this life.

Good or evil fortune may come. He regards them both with indifference, and remains unaffected by either. That is how you may know the man who is free even in this life.

Because his mind is continually engaged in tasting the bliss of Brahman, he is unable to distinguish between the internal and the external. That is how you may know the man who is free even in this life.

Life flows by: he watches it like a disinterested spectator. He does not identify himself with the body, sense-organs, etc. He has risen above the idea of duty. That is how you may know the man who is free even in this life.

By the help of the living words of the scriptures, he has realized his oneness with Brahman. He is no longer bound to rebirth. That is how you may know the man who is free even in this life.

He never identifies himself with the body or the sense-organs. He has no feeling of ownership. That is how you may know the man who is free even in this life.

Through his transcendental vision he has realized that there is no difference between man and Brahman, or between Brahman and the universe – for he sees that Brahman is all. That is how you may know the man who is free even in this life.

Holy men may honor him, evil men may insult him – his feelings are the same. That is how you may know the man who is free even in this life.

Rivers flow into the ocean, but the ocean is not disturbed. Sense-objects flow into his mind, but he feels no reaction, for he lives in the consciousness of the one Reality. He is free indeed, even in this life.

* * *

He who has known the reality of Brahman cannot continue to feel attachment to this world. He who feels attachment has not known Brahman. He remains deluded and sensebound.

Of a man who has known Brahman, it cannot be said that he is still attached to sense-objects because of the strong impressions and old habits of his past desires. No – his desires and tendencies are wiped out, because he has realized his identity with Brahman.

Even a very lustful man feels no desire when he is in the presence of his mother. In the same manner a man is freed from worldliness if he has realized Brahman, the infinite bliss.

The scriptures declare that even the man of meditation is conscious of the external world, because of tendencies created by his former way of life. These tendencies are said to be working themselves out in him.

As long as a man experiences pleasure and pain, his past tendencies will persist. Every effect is preceded by a cause. Where there is no cause, there is no effect.

When a man wakes from his dream, his dream-actions vanish into nothingness. When a man wakes to the knowledge that he is Brahman, all accumulated causes, all past actions performed in the course of millions and millions of lives, are dissolved away.

While a man is asleep, he may dream that he is doing good deeds or committing dreadful sins. But when the dream breaks, how can these dream-actions lead him either to heaven or hell?

The Atman is forever free and pure and untouchable as the ether. He who has realized the Atman can never be bound by his actions, past, present or to come.

The ether enclosed within a jar is not affected by the smell of the wine. The Atman within Its coverings is not affected by the properties of the coverings.

* * *

The Disciple:

I understand that after the attainment of illumination no action can affect the Atman. But what about actions done before the dawn of knowledge? Knowledge cannot cancel their effects. An arrow shot at a mark cannot be turned aside.

Suppose you mistake a cow for a tiger and shoot at it. The arrow will not stop when you discover that the cow is not a tiger. It will strike the cow.

The Master:

Yes, you are right. Past actions are very powerful if they have already begun to produce their effects. They must exhaust their power through actual experience, even in the case of an illumined soul. The fire of knowledge destroys the whole accumulation of present and future karmas and of past karmas which have not yet begun to produce effects. But it cannot destroy those past karmas which have already begun to produce effects. However, none of these karmas can really affect those who have realized their identity with Brahman and live continually absorbed in that consciousness. Such men have become united with Brahman, the one beyond all attributes.

The seer lives absorbed in the consciousness of the Atman. He has realized his identity with Brahman. Brahman is pure and free from the qualities which belong to the gross and subtle coverings. Past karmas belong to these coverings – therefore they do not affect the seer. When a man is awake, he is no longer in bondage to the apparent world of his dreams.

The man who has awakened no longer identifies himself with his dream-body, his dream-actions, or the objects of his dream. He comes to himself simply by waking up.

He does not try to maintain that the objects of this dream are real, nor does he seek to possess them. If he still pursues the objects of the dream-world, then he has certainly not yet awakened from his sleep.

Similarly, he who has awakened to the knowledge of Brahman lives absorbed in union with the eternal Atman. He sees nothing else. True, he has to eat, he has to sustain his body as long as he lives in the world. But such actions are performed, as it were, from memory. They are like the remembered action of a dream.

Birth into a body is the result of karma. It may be said, therefore, that past actions only affect the body. The Atman is beginningless. It cannot be said to be born as a result of karma. And so it is unreasonable to think that karma can affect the Atman.

The infallible words of the scriptures declare that “the Atman is unborn, eternal, never subject to decay”. How, therefore, can any karma be supposed to affect the man who lives in the consciousness of the Atman?

The accumulated causes due to past actions affect a man who identifies himself with the body. The illumined soul knows that this identification is false. That is why he is not affected by such karma.

It is foolish, even, to think that the accumulated causes due to past actions can affect the body. How can this body be real when it has only an illusory existence? How can something unreal have a birth? How can something die which has never been born? How can actions or their effects affect what is unreal?

When knowledge dawns, ignorance and the effects of ignorance vanish. The ignorant man may ask, “If that is so, how can the body of an illumined soul continue to exist?” But when the scriptures say that the continuance of the body is caused by past actions, they are simply explaining things in a way which the ignorant can understand. They do not mean to prove the reality of the body and the other coverings from the standpoint of an illumined soul.

* * *

From the standpoint of the illumined soul, Brahman fills everything – beginningless, endless, immeasurable, unchanging, one without a second. In Brahman there is no diversity whatsoever.

Brahman is pure existence, pure consciousness, eternal bliss, beyond action, one without a second. In Brahman there is no diversity whatsoever.

Brahman is the innermost consciousness, filled full of endless bliss, infinite, omnipresent, one without a second. In Brahman there is no diversity whatsoever.

Brahman cannot be avoided, since it is everywhere. Brahman cannot be grasped, since it is transcendent. It cannot be contained, since it contains all things. It is one without a second. In Brahman there is no diversity whatsoever.

Brahman is without parts or attributes. It is subtle, absolute, taintless, one without a second. In Brahman there is no diversity whatsoever.

Brahman is indefinable, beyond the range of mind and speech, one without a second. In Brahman there is no diversity whatsoever.

Brahman is reality itself, established in its own glory; pure, absolute consciousness, having no equal, one without a second. In Brahman there is no diversity whatsoever.

* * *

The spiritual seekers, those great hearted souls who have freed themselves from all cravings, casting aside sensual pleasures, tranquil and self-controlled – they realize this supreme truth of Brahman. They attain union with Brahman and reach the highest bliss.

You, too, must discriminate and realize the supreme truth of Brahman. Realize the true nature of the Atman as the sum of all bliss. Shake off the delusions which your own mind has created. Thus you will become free and illumined. You will make your life blessed.

Calm your mind utterly and attain samadhi. Then you will have open vision, seeing clearly the truth of the Atman. From the lips of your teacher you have learned of the truth of Brahman as it is revealed in the scriptures. Now you must realize that truth directly and immediately. Then only will your heart be free from any doubt.

* * *

How are you to know for certain that you are liberated from the bondage of ignorance and have realized the Atman, which is absolute existence, pure consciousness and abiding bliss? The words of the scriptures, your own power of reasoning and the teaching of your master should all help to convince you – but the only absolute proof is direct and immediate experience, within your own soul.

Bondage and liberation, satisfaction and anxiety, sickness and renewed health, hunger and so forth – these are matters of personal experience. You know yourself. Others can only guess at your condition.

Teachers and scriptures can stimulate spiritual awareness. But the wise disciple crosses the ocean of his ignorance by direct illumination, through the grace of God.

Gain experience directly. Realize God for yourself. Know the Atman as the one indivisible Being, and become perfect. Free your mind from all distractions and dwell in the consciousness of the Atman.

This is the final declaration of Vedanta: Brahman is all – this universe and every creature. To be liberated is to live in Brahman, the undivided reality. Brahman is one without a second, as the scripture bears witness.

* * *

The disciple listened attentively to the words of his teacher. He learned the supreme truth of Brahman, to which the scriptures bear witness, and confirmed it by the aid of his own reasoning powers. He then withdrew his senses from the objective world and concentrated his mind upon the Atman. His body appeared as immovable as a rock.

His mind was completely absorbed in Brahman. After a while, he returned to normal consciousness. Then, out of the fullness of his joy, he spoke:

The ego has disappeared. I have realized my identity with Brahman and so all my desires have melted away. I have risen above my ignorance and my knowledge of this seeming universe. What is this joy that I feel? Who shall measure it? I know nothing but joy, limitless, unbounded!

The ocean of Brahman is full of nectar – the joy of the Atman. The treasure I have found there cannot be described in words. The mind cannot conceive of it. My mind fell like a hailstone into that vast expanse of Brahman's ocean. Touching one drop of it, I melted away and became one with Brahman. And now, though I return to human consciousness, I abide in the joy of the Atman.

Where is this universe? Who took it away? Has it merged into something else? A while ago, I beheld it – now it exists no longer. This is wonderful indeed!

Here is the ocean of Brahman, full of endless joy. How can I accept or reject anything? Is there anything apart or distinct from Brahman?

Now, finally and clearly, I know that I am the Atman, whose nature is eternal joy. I see nothing, I hear nothing, I know nothing that is separate from me.

* * *

I bow down to you, O great soul, my master! You are free from all attachment, the greatest of the wise and the good. You are the embodiment of eternal bliss. Your compassion is infinite, a sea without a shore.

Your eyes are full of mercy. Their glance is like a flood of moonbeams, refreshing the weariness of my mortality, the pain of my bondage to human birth and death. In one instant, by your grace, I have found this inexhaustible, undivided treasure – the Atman, the ever-blissful.

I am blessed indeed! I have achieved life's only purpose. The dragon of rebirth can never seize me now. The Infinite is mine. I recognize my true nature in eternal joy. And all this through your mercy!

* * *

Nothing binds me to this world. I no longer identify myself with the physical body or the mind. I am one with the Atman, the undying. I am the Atman – infinite, pure, eternal, at peace forever.

I am neither he who acts nor he who experiences the results of action. I am beyond action and am changeless. My nature is pure consciousness. I am absolute reality, eternal goodness.

It is not I who see, hear, speak, act, suffer or enjoy. I am the Atman, eternal, ever-living, beyond action, unbounded, unattached – nothing but pure, infinite consciousness.

I am neither this object, nor that. I am That which makes all objects manifest. I am supreme, eternally pure. I am neither inward nor outward. I am the infinite Brahman, one without a second.

I am Reality, without beginning, without equal. I have no part in the illusion of "I" and "You", "this" and "that". I am Brahman, one without a second, bliss without end, the eternal, unchanging Truth.

I am the Lord and refuge of all. I am the destroyer of all sins and impurities. I am pure, indivisible consciousness. I am the witness of all things. I have no other lord but myself. I am free from the sense of "I" and "mine".

I dwell within all beings as the Atman, the pure consciousness, the ground of all phenomena, internal and external. I am both the enjoyer and that which is enjoyed. In the days of my ignorance, I used to think of these as being separate from myself. Now I know that I am All.

In myself is the ocean of joy, infinite, undivided. The wind of Maya plays over it, creating and dissolving the appearances of this world, like waves.

Mistaking the appearances for reality, people ignorantly imagine that I am enclosed within a bodily and mental form. In the same way, they imagine Time, which is indivisible and continuous, to be divided into cycles, years and seasons.

But no matter what the imagination of deluded and ignorant fools superimpose upon the Reality, the Reality remains untainted. The mighty river of water in the mirage cannot wet the dry desert.

Like the ether, I cannot be tainted. Like the sun, I am other than the objects I reveal. Like the mountain, I stand immovable. Like the ocean, I am boundless.

The sky is not confined by its clouds. I am not confined by the body. How, therefore, can I be affected by the states of waking, dreaming or dreamless sleep? They are merely bodily conditions.

My outward form comes and goes. It acts and tastes the fruits of its actions. It withers and it dies. But I remain, like a great mountain, firm and immovable forever.

I know neither desire nor the ending of desire – for I am the same always, incapable of division. How can any action be possible for the one who is eternal, universal, complete and infinite as the sky? What should he strive for?

I am without organs, without form, without mind. I am untouched by change. I am the undivided, blissful consciousness. How can I become involved in action, either righteous or sinful? Therefore, the scriptures declare that “the Atman remains equally untouched by good and by evil”.

A man is other than his shadow. No matter what touches his shadow – hot or cold, good or bad – he remains completely untouched.

The properties of the objects observed do not affect the witness who stands apart from them, without attachment. In the same manner, the properties of a room do not affect the lamp which reveals them.

The sun witnesses actions, but is distinct from them. The fire burns all things, but is distinct from them. The rope is mistaken for a snake, but remains a rope. So also I – the unchanging Atman, the pure consciousness – am distinct from this seeming form.

I neither act nor make others act; I neither experience nor make others experience; I neither see nor make others see. I am the Atman, self-luminous, transcendent.

The sun is reflected upon water. Water moves, and the fool thinks that the sun is moving. The Atman is reflected upon the physical and mental bodies. The bodies move and act, and the fool thinks: “I act, I experience, I am killed”.

This body may drop dead in water or land. I am not affected by that. The ether in a jar is not affected when the jar is broken.

To act or to enjoy, to be dull-witted or cunning or intoxicated, to be free or in bondage – all these are transient conditions of the intellect. They have nothing to do with Atman, which is Brahman, the absolute, the one without a second. Let the Maya undergo ten, a hundred, a thousand transformations – what do they matter to me, who have no part in them? Can a cloud stain the sky?

This whole universe – from Maya down to the outward physical forms – is seen as a mere shadow of Brahman. I am that Brahman, one without a second, subtle as ether, without beginning or end.

I am that Brahman, one without a second, the ground of all existences. I make all things manifest. I give form to all things. I am within all things, yet nothing can taint me. I am eternal, pure, unchangeable, absolute.

I am Brahman, one without a second. Maya, the many-seeming, is merged in me. I am beyond the grasp of thought, the essence of all things. I am the truth. I am knowledge. I am infinite. I am absolute bliss.

I am beyond action, the reality which cannot change. I have neither part nor form. I am absolute. I am eternal. Nothing sustains me; I stand alone. I am without a second.

I am the soul of the universe. I am all things, and above all things. I am one without a second. I am pure consciousness, single and universal. I am joy. I am life everlasting.

Ever and ever again, I salute you, most noble lord, my master. By the supreme majesty of your grace, I have found this blessed state. I am ruler of the kingdom of myself.

* * *

Until now, I have been dreaming. In my dream, I wandered through the forest of illusion, from birth to birth, beset by all kinds of troubles and miseries, subject to reincarnation, decay and death. The tiger of ego attacked me cruelly, without ceasing. Now, by your infinite compassion, O master, you have wakened me from my dream. You have set me free forever.

Salutations to you, O great master. You are one with Brahman. You are one with the shining Light that casts this shadow of a world.

* * *

The worthy disciple has found the joy of the Atman in samadhi and awakened forever to consciousness of Reality. Now he prostrates himself before his great master. The master, glad at heart, speaks to him again, in the following memorable words:

Our perception of the universe is a continuous perception of Brahman, though the ignorant man is not aware of this. Indeed, this universe is nothing but Brahman. See Brahman everywhere, under all circumstances, with the eye of the spirit and a tranquil heart. How can the physical eyes see anything but physical objects? How can the mind of the enlightened man think of anything other than the Reality?

How could a wise man reject the experience of supreme bliss and take delight in mere outward forms? When the moon shines in its exceeding beauty, who would care to look at a painted moon?

Experience of the unreal offers us no satisfaction, nor any escape from misery. Find satisfaction, therefore, in the experience of the sweet bliss of Brahman. Devote yourself to the Atman and live happily forever.

O noble soul, this is how you must pass your days – see the Atman everywhere, enjoy the bliss of the Atman, fix your thought upon the Atman, the one without a second.

The Atman is one, absolute, indivisible. It is pure consciousness. To imagine many forms within it is like imagining palaces in the air. Therefore, know that you are the Atman, ever-blissful, one without a second, and find the ultimate peace. Remain absorbed in the joy which is silence.

This state of silence is a state of entire peace, in which the intellect ceases to occupy itself with the unreal. In this silence, the great soul who knows and is one with Brahman enjoys unmingled bliss forever.

To the man who has realized the Atman as his true being and who has tasted the innermost bliss of the Atman, there is no more excellent joy than this state of silence, in which all cravings are dumb.

No matter what he is doing – walking, standing, sitting or lying down – the illumined seer whose delight is the Atman lives in joy and freedom.

When a great soul has found perfect tranquility by freeing his mind from all distracting thoughts and completely realizing Brahman, then he no longer needs sacred places, moral disciplines, set hours, postures, directions or objects for his meditation. His knowledge of the Atman depends upon no special circumstances or conditions.

In order to know that a jar is a jar, are any special conditions required? Only that our means of perception, the eyes, shall be free from defect. This alone reveals the object.

The Atman is eternally present. It is revealed by transcendental experience, which is not dependent upon place, time or rituals of self-purification.

I do not require any special condition or proof in order to know that my name is Devadatta. Similarly, for a knower of Brahman, the knowledge that "I am Brahman" does not require any proof.

The Atman, shining with Its own light, causes this apparent universe. But how can anything in this universe reveal the Atman? Apart from the Atman, these appearances are worthless, bodiless, unreal.

The Vedas, the Puranas, all scriptures and all living creatures only exist because the Atman exists. How then can any of them reveal the Atman, which is the revealer of everything?

* * *

This Atman shines with Its own light. Its power is infinite. It is beyond sense-knowledge. It is the source of all experience. He who knows the Atman is free from every kind of bondage. He is full of glory. He is the greatest of the great.

The things perceived by the senses cause him neither grief nor pleasure. He is not attached to them. Neither does he shun them. Constantly delighting in the Atman, he is always at play within himself. He tastes the sweet, unending bliss of the Atman and is satisfied.

The child plays with his toys, forgetting even hunger and physical pain. In like manner, the knower of Brahman takes his delight in the Atman, forgetting all thought of "I" and "mine".

He gets his food easily by begging alms, without anxiety or care. He drinks from the clear stream. He lives unfettered and independent. He sleeps without fear in the forest or on the cremation-ground. He does not need to wash or dry his clothes, for he wears none. The earth is his bed. He walks the highway of Vedanta. His playmate is Brahman, the everlasting.

The knower of Atman does not identify himself with his body. He rests within it, as if within a carriage. If people provide him with comfort and luxuries, he enjoys them and plays with them like a child. He bears no outward mark of a holy man. He remains quite unattached to the things of this world.

He may wear costly clothing, or none. He may be dressed in deer or tiger skin, or clothed in pure knowledge. He may seem like a madman, or like a child, or sometimes like an unclean spirit. Thus, he wanders the earth.

The man of contemplation walks alone. He lives desireless amidst the objects of desire. The Atman is his eternal satisfaction. He sees the Atman present in all things.

Sometimes he appears to be a fool, sometimes a wise man. Sometimes he seems splendid as a king, sometimes feeble-minded. Sometimes he is calm and silent. Sometimes he draws men to him, as a python attracts its prey. Sometimes people honor him greatly, sometimes they insult him. Sometimes they ignore him. That is how the illumined soul lives, always absorbed in the highest bliss.

He has no riches, yet he is always contented. He is helpless, yet of mighty power. He enjoys nothing, yet he is continually rejoicing. He has no equal, yet he sees all men as his equals.

He acts, yet is not bound by his actions. He reaps the fruit of past actions, yet is unaffected by them. He has a body, but does not identify himself with it. He appears to be an individual, yet he is present in all things, everywhere.

The knower of Brahman, who lives in freedom from body-consciousness, is never touched by pleasure or pain, good or evil.

If a man identifies himself with the gross and subtle coverings within which he dwells, he will experience pleasure and pain, good or evil. But nothing is either good or evil to the contemplative sage, because he has realized the Atman, and his bonds have fallen from him.

During an eclipse, the shadow of the earth falls upon the sun. The ignorant, who do not understand what has happened, say that the sun has been swallowed up by the darkness of the eclipse – but the sun can never be swallowed up.

In the same manner, the ignorant see the body of a knower of Brahman and identify him with it. Actually, he is free from the body and every other kind of bondage. To him, the body is merely a shadow.

He dwells in the body, but regards it as a thing apart from himself – like the cast-off skin of a snake. The body moves hither and thither, impelled by the vital force.

A log of wood is carried by the river to lower or to higher ground. His body, carried by the river of time, enjoys or suffers the effects of the past actions.

In past lives, while he still dwelt in ignorance, he created certain karmas. In this present life, he apparently enjoys or suffers their effects. But now he has reached illumination and no longer identifies himself with the body. His body moves among external objects, and he seems to enjoy or suffer the effects of past deeds – just like a man who is still ignorant. Really, however, he is established in Brahman, and merely inhabits the body as a calm, detached onlooker. His mind is clear of all distraction, and unmoved, like the pivot of a wheel.

He neither directs his senses toward external objects nor does he withdraw them. He stands like an onlooker, unconcerned. He does not desire the reward of his actions, for he is intoxicated by the Atman – that nectar of pure joy.

He who renounces the pursuit of any aim, either in this world or even in heaven itself, and remains absorbed in the Atman, is indeed the Lord Shiva Himself. He is the excellent knower of Brahman.

Even though he dwells in the body, he is eternally free. He has reached the blessed goal. He is the excellent knower of Brahman. When the body falls from him, he becomes merged in Brahman. He attains Brahman, the one without a second.

An actor remains the same person, even when dressed to play a part. The excellent knower of Brahman always remains Brahman, and nothing else.

When an illumined soul has attained oneness with Brahman, his body may wither and fall anywhere, like the shrivelled leaf of a tree. What does it matter? For he has already freed himself from body-consciousness, burning it away in the fire of knowledge.

The illumined soul lives eternally conscious of his oneness with Brahman. He tastes continually the joy of the Atman, the one without a second. In putting of this garment of skin, flesh and bone, he does not have to consider if the place, the time or the circumstances are suitable.

* * *

To be rid of the body is not liberation. Nor is a man set free by external forms of renunciation. Liberation is the cutting of the knot of ignorance in the heart.

Does a tree gain or lose anything because its leaf falls in a ditch and not in a river, or in sacred ground rather than in an open field?

The destruction of the body, the sense-organs, the life-breath and the brain is like the destruction of a leaf, a flower or a fruit. But the Atman, like the tree, stands still. The Atman is not affected – It is the real Self, the true Being, the embodiment of joy.

The scriptures define the Atman as “pure consciousness” – thereby showing that It is the eternal truth. Only the outer coverings die. They are made of ignorance, concealing the Atman.

“In truth,” say the scriptures, “the Atman is immortal” – thereby showing that It stands indestructible among the things that change and perish.

Stones, trees, grass, grain, straw, cloth and all other substances, when burnt, are reduced to ashes. The body, the senses, the vital forces, the mind and all other physical manifestations, when burnt by the fire of knowledge, become Brahman.

Darkness is merged in sunlight, its opposite. So also, this apparent world is merged in Brahman.

When the jar is broken, the ether within it becomes one with the surrounding ether. When the coverings are destroyed, the knower of Brahman becomes Brahman.

When milk is poured into milk, oil into oil, water into water, they blend in absolute oneness. So also the illumined seer, the knower of the Atman, becomes one with the Atman.

* * *

He who has become liberated in this life gains liberation in death and is eternally unified with Brahman, the Absolute Reality. Such a seer will never be reborn.

He knows that he is one with Brahman, and has burnt the coverings of ignorance in the fire of this knowledge. Thus he has become Brahman. How can Brahman be subject to birth?

Similarly, both bondage and liberation are the fictions of our ignorance. They do not really exist in the Atman. Just as a piece of rope remains rope, whether or not we mistake it for a snake. The imagined snake does not really exist in the rope.

People speak of bondage and liberation – meaning the presence or absence of the covering veil of ignorance. But in reality, Brahman has no covering. For there is none other than Brahman – the one without a second. If there were a covering, Brahman would not be unique. The scriptures admit no duality.

Bondage and liberation exist in the mind only, but the ignorant attribute them falsely to the Atman itself – just as they say the sun is darkened when it is merely covered by a cloud. But Brahman, the one without a second, the unchangeable reality, remains unattached. It is pure consciousness.

To imagine that the Atman can be bound or liberated is false. Both bondage and liberation are states of mind. Neither of them can be attributed to Brahman, the eternal reality.

Therefore both bondage and liberation are fictions of ignorance. They are not in the Atman. The Atman is infinite, without parts, beyond action. It is serene, stainless, pure. How can one imagine duality in Brahman, which is entire like the ether, without a second, the supreme reality?

There is neither birth nor death, neither bound nor aspiring soul, neither liberated soul nor seeker after liberation – this is the ultimate and absolute truth.

* * *

Today I have revealed to you the supreme mystery. This is the inmost essence of all Vedanta, the crest-jewel of all the scriptures. I regard you as my own son – a true seeker after liberation. You are purged of all the taints of this dark age, and your mind is clear of desire.

* * *

Hearing these words of his master, the disciple prostrated himself before him with a reverent heart. Then, with his master's blessing, he went his way, set free from the bondage of ignorance.

The master also went his way, bringing purity to the whole world, his mind immersed in the ocean of absolute existence.

* * *

In this dialogue between master and disciple, the true nature of the Atman has been set forth in a manner which seekers after liberation may easily understand.

May those spiritual aspirants who seek liberation, who have cleansed themselves of all the heart's impurities by the performance of selfless work, who are averse to worldly pleasures, who delight in the words of the scriptures, whose minds have entered peace – may they hospitably welcome this salutary teaching!

And to those who ignorantly wander the desert of this world, treading the circle of death and rebirth, weary, thirsty and oppressed by hot misery as if by the sun's fierce rays – may this teaching reveal Brahman, the one without a second, the giver of delight, the ocean of nectar which is spread before our very feet. May this teaching of Shankara bring success to their efforts and lead them to liberation.

Sadhana Panchakam

1.

Study the Vedas daily.
Perform diligently the duties (karmas) ordained by them.
Dedicate all those actions (karmas) as worship unto the Lord.
Renounce all desires in the mind.
Wash away the hoards of sins in the bosom.
Recognize that the pleasures of sense-objects (samsar) are riddled with pain.
Seek the Self with consistent endeavour.
Escape from the bondage of "home".

2.

Seek companionship with Men of Wisdom.
Be established in firm devotion to the Lord.
Cultivate the virtues such as Shanti etc.
Eschew all desire-ridden actions.
Take shelter at a Perfect Master (Sat-Guru).
Everyday serve His Lotus feet.
Worship "Om" the Immutable.
Listen in depth, the Upanishadic declarations.

3.

Reflect ever upon the meaning of the Upanishadic commandments,
and take refuge in the Truth of Brahman.
Avoid perverse arguments but follow the discriminative rationale
of the Sruti (Upanishads).
Always be absorbed in the attitude (bhav) "I am Brahman".
Renounce pride.
Give up the delusory misconception "I am the body".
Give up totally the tendency to argue with wise men.

4.

In hunger diseases get treated.
Daily take the medicine of Bhiksha-food.
Beg no delicious food.
Live contentedly upon whatever comes to your lot as ordained by Him.
Endure all the pairs of opposites: heat and cold, and the like.
Avoid wasteful talks.
Be indifferent.
Save yourself from the meshes of other people's kindness.

5.

In solitude live joyously.
Quieten your mind in the Supreme Lord.
Realize and see the All-pervading Self everywhere.
Recognize that the finite Universe is a projection of the Self.
Conquer the effects of the deeds done in earlier lives by present right action.
Through wisdom become detached from future actions (Agami).
Experience and exhaust "Prarabdha", the fruits of past actions.
Thereafter, live absorbed in the bhav "I am Brahman" !

The Dhammapada

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1. Twins

Mind is the forerunner of all actions.
All deeds are led by mind, created by mind.
If one speaks or acts with a corrupt mind, suffering follows,
As the wheel follows the hoof of an ox pulling a cart.

Mind is the forerunner of all actions.
All deeds are led by mind, created by mind.
If one speaks or acts with a serene mind, happiness follows,
As surely as one's shadow.

"He abused me, mistreated me, defeated me, robbed me."
Harboring such thoughts keeps hatred alive.

"He abused me, mistreated me, defeated me, robbed me."
Releasing such thoughts banishes hatred for all time.

Animosity does not eradicate animosity.
Only by loving kindness is animosity dissolved.
This law is ancient and eternal.

There are those who are aware
That they are always facing death.
Knowing this, they put aside all quarrels.

The one who lives for sensation,
Indulgent in eating,
Lazy and lacking in energy,
The tempter Mara breaks,
Just as the wind breaks a frail tree.

The one who lives mindfully, senses under control,
Moderate in eating, devout, energetic,
Cannot be overthrown by Mara,
Just as the wind cannot shake a rocky mountain.

The monk's robe does not in itself
Render one free from stain.
If the one who wears that robe
Is lacking in self-control and honesty,
He is unworthy of such a robe.

Only one who is free from stain,
Well-disciplined, honest,
And endowed with self-control
Is worthy of the monk's robe.

Those who fail to distinguish
The nonessential from the essential
And the essential from the nonessential,
Will, in feeding on wrong thoughts,
Fail to attain the essential.

On the other hand, those who correctly perceive
The essential as essential
And the nonessential as nonessential
Will, in feeding on right thoughts,
Attain the essential.

As rain pours through badly thatched houses,
So does desire fail to penetrate the well-developed mind.

For the doer of evil there is only grief,
Here as well as hereafter.
In both states he experiences grief,
Seeing his own unwholesome acts.

For the doer of good deeds there is rejoicing,
Here as well as hereafter.
Joy and more joy are his,
As he sees his own right action.

The doer of evil reaps suffering,
Here and hereafter,
In both states remembering, "I have committed evil."
Not only here, but hereafter, he experiences more suffering,
Because he has gone to a state of suffering.

The doer of good deeds reaps happiness,
Here and hereafter,
In both states remembering, "I have done good deeds."
And there is more joy,
Because he has gone to a blissful state.

A careless person,
Quoting much of the scriptural text but not living it,
Cannot share the abundance of the holy life,
Just as the cowherd, counting other people's cattle,
Cannot taste the milk or ghee.

Reciting a small portion of the scriptures,
But putting it diligently into practice;
Letting go of passion, aggression, and confusion;
Revering the truth with a clear mind;
And not clinging to anything, here or hereafter;
Brings the harvest of the holy life.

2. Mindfulness

Mindfulness is the path to immortality.
Negligence is the path to death.
The vigilant never die.
Whereas the negligent are the living dead.

With this understanding, the wise,
Having developed a high degree of mindfulness,
Rejoice in mindfulness,
Delighting in the domain of the Noble Ones.

These awakened ones,
Dedicated to meditation,
Striving actively and vigorously,
Attain nirvana, the ultimate security.

The fame and fortune of the man who is vigorous,
Aware, unsullied,
Acting with consideration and restraint,
Become ever growing.

The wise man,
By vigor, mindfulness, restraint, and self-control,
Creates for himself an island
Which no flood can submerge.

The foolish, the unwise,
Surrender themselves to negligence,
Whereas the wise man protects mindfulness
As his most valuable possession.

Don't lose yourself in negligence,
Don't lose yourself in sensuality.
For it is the mindful and meditative man
Who will experience supreme happiness.

When the enlightened man frees himself
From careless behavior through mindfulness,
Free of sorrow, he gazes on the sorrowing masses,
As one on the mountain top gazes on the plain below.

The mindful person among the mindless,
The aware person among the unaware,
Surpasses the rest with his wisdom,
Like a superb racehorse outstripping an old worn-out horse.

By mindfulness did the Maghavat, Lord of Two Realms,
Reach the position of authority among the gods.
So vigilance is ever praised
And negligence ever disdained.

A seeker, concentrating on mindfulness,
Advances like a fire,
Consuming the chains of bondage
Both great and small.

A monk, or lay person, rejoicing in mindfulness,
Seeing the danger of negligence,
Cannot fall backwards
And is close to nirvana.

3. Mind

Just as an arrowsmith shapes an arrow to perfection with fire,
So does the wise man shape his mind,
Which is fickle, unsteady, vulnerable, and erratic.

Like a fish taken from the safety of its watery home
And cast upon the dry land
So does this mind flutter, due to the lure of the tempter.
Therefore one should leave the domination of Mara.

How good is it to rein the mind
Which is unruly, capricious, rushing wherever it pleases.
The mind so harnessed will bring one happiness.

A wise man should pay attention to his mind,
Which is very difficult to perceive.
It is extremely subtle and wanders wherever it pleases.
The mind, well-guarded and controlled,
Will bring him happiness.

One who keeps a rein on the wandering mind,
Which strays far and wide, alone, bodiless,
Will be freed from the tyranny of the tempter.

A man of fickle mind
Will never attain wisdom to its fullest,
Since he is ignorant of the Dhamma
And has wavering faith.

The heart of the fully conscious man is fearless –
He has freed his mind of lust and anger,
He has transcended both good and evil.

Observe this body, as fragile as an earthen vase.
Build a mind as solid as a fortified city,
Then confront Mara with the weapon of insight
And (proceeding without attachment)
Guard what you have already conquered.

Certainly before long this body will lie on the ground,
Lifeless and unconscious,
Cast aside like a useless log.

A mind out of control will do more harm
Than two angry men engaged in combat.

A well-directed mind creates more well-being
Than the wholesome actions of parents
Toward their children.

4. Flowers

Who can truly see this earth, this body,
This world of human beings, as well as the realm of gods?
Who is able to distill the wisdom of the Dhamma
As skillfully as a designer of garlands selects choice flowers?

Sekha, a trainee of the first stage of perfection,
Is able to grasp this earth, the human world,
The dwellings of the unhappy ones,
As well as the realm of the gods.

He can bring forth the shining truth of Dhamma,
Even as a skillful gardener selects choice flowers.

See this body, as fragile and transient as foam.
Know that it is as insubstantial as foam,
And thereby destroy the tempter's flowery arrows,
And put yourself beyond death's grasp.

Just as a raging flood sweeps away a sleeping village,
So does death claim a man of distracted mind,
As he continually seeks more and more
Of life's fleeting pleasures.

Death drowns the unsatisfied man,
Whose restless mind clutches
For greater and greater pleasures.

A monk should dwell and act in the village,
Like a bee extracting honey from a flower
But leaving the color and fragrance intact.

Pay no attention to harsh words uttered by others.
Do not be concerned with what others have or have not done.
Observe your own actions and inactions.

Like a beautiful brightly colored flower without fragrance
Is the well-spoken word without action.

Like a beautiful brightly colored flower full of fragrance
Is the well-spoken word and the deed that matches the word.

A man born to this world should do many good deeds,
As a garland maker makes garlands from a heap of flowers.

The scent of flowers is carried
No farther than the wind allows,
Neither the sandalwood, tagar, nor jasmine.
But the fragrance of the deeds of good men spreads
To the ends of the earth, in all directions,
Regardless of the wind.

The aroma of sandalwood, tagar,
Lotus, or vassiki is excellent.
Superior to these is the fragrance of right action,
Right speech, and right way of earning one's living.

The scent of tagar and sandalwood may be barely detectable,
Whereas the fragrance of the virtuous
Reaches the highest levels,
Both among gods and men.

Mara, the tempter, can never find
Where the enlightened ones are,
For they live mindfully and in perfect freedom
Through perfect knowledge.

Just as a sweet-smelling lotus blooms
Beside the highway upon a heap of filth,
So does the disciple of the perfect Buddha
Rise above those bound blindly
To the limitations of the world.

5. The Fool

Long is the night to the sleepless.
Long is the road to the weary traveler.
Long is the cycle of rebirths to the unwise,
Who do not know the truth.

Should a traveler fail to find a companion
Equal or better,
Rather than suffer the company of a fool,
He should resolutely walk alone.

"I have children; I have wealth."
These are the empty claims of an unwise man.
If he cannot call himself his own,
How can he then claim children and wealth as his own?

To the extent that a fool knows his foolishness,
He may be deemed wise.
A fool who considers himself wise
Is indeed a fool.

A fool may associate with a wise man throughout his life
And remain untouched by his wisdom,
Even as a spoon cannot taste the flavor of soup.

On the other hand, an aware man, in a moment's meeting,
Can learn from a wise man,
Even as the tongue tastes the flavor of soup.

The unwise man, lacking understanding,
Behaves as if he were his own worst enemy,
Committing evil deeds
That produce bitter fruit.

It is unwise to do things that bring regret
And require repentance,
To cause suffering for oneself
And a weeping and tearful face.

It is wise to do things which do not require repentance
But bring joy and fulfillment,
Happiness and delight.

Until he feels the effect,
The fool rejoices in his evil deed.
When the action reaches fruition,
The fool harvests nothing but grief.

Though the fool may practice asceticism,
Eating a speck of food on the tip of a blade of grass,
He is not worth one-sixteenth of the arahant,
The knower of the Dhamma.

An evil deed does not produce its results at once.
It smolders slowly, like a fire covered by ashes,
And finally consumes its doer, the fool.

The things a fool gains amount to nothing.
Unwholesome acts cannot bring him wholesome results.

What a fool hungers for
Is false fame, authority,
Power over others, and generous offerings.
He seeks recognition as a doer,
A wielder of power,
A knower of right and wrong.
His craving and pride are insatiable.

There is a path that leads to worldly gain.
Another road leads to nirvana.
Let the seeker, the disciple of Buddha,
Embracing seclusion,
Take the path to wisdom and enlightenment.

6. The Wise

If someone sees an intelligent person
Who is skillfully able to point out shortcomings,
And give suitable reproof,
Let him cherish such a revealer of hidden treasures.
Only good can come from such association.

Let the wise one guide, correct,
And deter others from what is base and vile.
He will be treasured by the good and spurned by the evil.

Do not choose bad friends.
Do not choose persons of low habits.
Select good friends. Be discriminating.
Choose the best.

Whoever drinks deeply of Dhamma lives happily,
With a peaceful mind.
The wise man rejoices in the Dhamma
Taught by the holy ones.

Irrigators contain the flowing waters.
Arrowsmiths fashion arrows.
Carpenters shape wood to their design.
Wise men mold their characters.

As a solid rock stands firm in the wind,
Even so is a wise man unmoved by praise or blame.

As a deep lake remains still and clear,
So do wise men, listening to the teachings,
Attain a serene mind.

The good certainly cling to nothing.
They do not talk aimlessly, concerned with personal gains.
The wise, the saintly,
Whether experiencing comfort or discomfort,
Show neither elation nor depression.

Not for one's own or another's gain
Should one commit an evil deed.
Regardless of the desire for children, wealth or kingdom,
Or any other kind of success,
One should remain virtuous, wise, and righteous.

The few cross over to the far shore.
The many merely run back and forth fruitlessly
Along the side of the stream.

But only those who follow the carefully taught law
Can cross the other shore,
Beyond the grasp of death, so hard to overcome.

Let the wise man shun the cauldron of confusion
And proceed on the path of light.
Let him leave the comfort of home,
Forsaking sensual pleasures,
Freeing himself from all obstacles,
Delighting in seclusion
(Not an ordinary man's choice),
And devote himself to cleansing the blemishes of the mind.

Those who have carefully cultivated their minds
In tune with the elements of enlightenment –
Who, without grasping, delight in detachment,
Cleansed of all corruption and therefore shining brightly,
Send forth brilliant light.

7. The Arahant

There is no burning for him who has completed the journey,
Who is free of sorrows and all else,
And who has broken off all chains.

The mindful put forth great effort.
They do not remain content in the household life
But leave their homes behind,
Just as swans leave a muddy lake.

Arahants do not hoard.
They take a right view of eating.
Focused on deliverance and void,
They leave no trace, like the path of birds in the sky.

He who is free from obsessions –
Eating simply, clear-headed, and focused on liberation –
Like a migrating bird,
Leaves no trace of a track in the sky.

Even the gods delight in the presence of one
Who has freed himself from pride and mental obsessions,
Who has his senses under control,
Like horses trained by an expert trainer.

Done with the round of rebirths,
He is as accepting as the earth,
As firm as a doorpost,
Placid as a pond free of mud, and dutiful.

Whoever has reached a state of freedom
Through perfect wisdom,
Peaceful and unshakable,
Is nonviolent in his mind, his speech, his action.

Whoever is in touch with the infinite,
Free of attachment,
Desireless,
Is the highest among men.

Delightful is the place where the saints dwell,
Be it village or forest,
Cavern or open field.

Delightful are forests, where more worldly men find no joy.
Being free of the pull of desire,
Saints, who seek no worldly pleasures,
Find delight in such places.

8. Thousands

A single wise word bringing peace to the listener
Is worth more than a thousand speeches
Full of empty words.

A single verse full of meaning
Bringing peace to the listener
Is worth more than a thousand verses
Full of empty words.

One may recite a hundred verses full of vain descriptions,
But a single verse bringing peace to the listener
Is worth far more.

One may conquer a million men in a single battle;
However, the greatest and best warrior
Conquers himself.

Conquest of one's self is the greatest victory of all.
Neither a god nor a heavenly musician
Nor a mischievous angel
Of the highest of the six heavenly abodes –
The Paranimmita-heaven, where sensual pleasures prevail –
Can deprive the self-vanquished, restrained person of victory.

The honor paid to the one who has achieved self-mastery
For one single instant
Is worth more than monthly offerings
Of a thousand pieces of gold.

Honoring the one who has achieved self-mastery
For one single instant
Is worth more than living in the forest,
Tending the sacred fire for a hundred years.

Making offerings for glory and recognition
Is not one-quarter as worthy as honoring the upright.

Whoever shows reverence and respect for the aged
Is rewarded fourfold...
With long life, beauty, happiness and strength.

Even a single day of a life lived virtuously and meditatively,
Is worth more than a hundred years lived wantonly and
Without discipline.

A single day's life of a wise and contemplative man
Is worth more than a hundred years lived wantonly and
Without discipline.

A single day's life of one who puts out great effort
Is better than a life of a hundred years
Lived in idleness and sluggishness.

A single day's life lived by a man who grasps
The impermanence of all conditioned things
Is worth more than a hundred years lived
In blindness and in ignorance.

A single day's life of one who sees the deathless state
Is worth more than a hundred years
Lived without perceiving it.

A single day's life of one who sees truth
Is worth more than a hundred years
Of not seeing the truth.

9. Evil

Do not lose a moment of doing good.
Protect your mind from evil.
Whoever neglects doing good
Is inviting addiction to evil.

If a man has mistakenly committed an evil deed,
Let him not repeat it.
Let him not be addicted to evil,
For it is the amassing of evil that brings misery.

On the other hand, if a man does good,
Let him do it repeatedly.
Let him put his heart into it,
For the accumulation of good brings blessings.

Even an evildoer feels happy
Before his negative actions reach fruition.
However when the evil ripens
He will have a bountiful harvest of evil results.

A good man sees what is unwholesome
Before his good deeds reach fruition.
However, when the good ripens,
He will have a bountiful harvest of good results.

Don't underestimate evil, saying,
"It can't happen to me."
As a pot slowly fills up with water, drop by drop,
So does the fool, little by little,
Become full of evil.

Don't underestimate good,
Saying, "It can't happen to me."
Water falling, drop by drop, will fill even a large pot.
Likewise, the wise man, accumulating good, little by little,
Becomes goodness itself.

One should shun all evil,
As a merchant with treasure and a small caravan
Avoids a dangerous road.
Or as a man loving life shuns poison.

If a man has a hand free of wounds,
He can take poison in his hand.
The poison cannot penetrate the hand that is free of wounds.
Likewise, a man is not guilty
When he acts with no evil intention.

If someone harms an innocent person,
One pure and free of guilt,
Evil results will fall upon the doer
Like fine dust thrown against the wind.

Some are reborn in a mother's womb.
The evildoers are bound to miserable states.
The doers of good are reborn to happy states.
Those free of any stain go on to perfect peace.

There is no place in the world –
Neither the sky, the sea, nor in mountain crevices –
Where an evildoer can hide,
Safe from the consequences of his action.

There is no place in the world –
Neither in the sky, the sea, nor in mountain crevices –
Where one can escape the inevitability of death.

10. The Rod

Everybody fears being struck by a rod.
Everybody fears death.
Therefore, knowing this, feeling for others as for yourself,
Do not kill others or cause others to kill.

Everybody fears being struck by a rod,
Life being dear to all.
Therefore, knowing this, feeling for others as for yourself,
Do not kill others or cause others to kill.

If one, pursuing happiness, strikes
Living beings who also strive to live happily
With a rod or other instrument,
He will reap an unwholesome harvest.

If one pursues his own happiness,
While causing no harm to other living beings
Who also strive to live happily,
He will reap a wholesome harvest.

Avoid harsh speech.
Angry words backfire upon the speaker.

By making yourself as still as a cracked cymbal,
Not retaliating, you achieve nirvana.

As a cowherd leads the cattle to pasture,
So do old age and death
Drive the life of all beings.

The fool, committing evil deeds
Realizes not their nature!
The fool, due to his evil deeds,
Suffers as if scorched by fire.
He who inflicts pain on the innocent
Comes to one of ten calamities.

Pain, loss, injury, illness, insanity,
Danger from rulers,
Frightening accusations, loss of loved ones,
Loss of wealth –
One of these will he experience –
Or fire will destroy his house.
After the destruction of his body,
The same foolish man
Will go to an unhappy state.

Though he does penance through nakedness,
With tangled hair, covering his body with mud,
Fasting, rubbing himself with ash,
And crouching in a posture of humility,
None of these rites can purify a man
Who has not freed himself of doubt.

Regardless of attire or adornment,
The guiltless one, calm, self-restrained,
Chaste, and resolute,
Refraining totally from hurting living beings,
Is the brahman, the recluse, the monk.

It is the rare being who is restrained by self-direction,
Who does not invite reproof,
As a good horse does not invite the whip.

Be like a good horse, touched gently by the whip –
The horse moves forward with full power and energy.
Have an abundance of confidence,
Good conduct, effort, concentration.
Be aware and attentive,
Put aside this great mass of suffering.

Those who would irrigate the land
Bring the water wherever they choose.
Arrowsmiths fashion arrows.
Carpenters shape wood.
The virtuous mold themselves.

11. Old Age

Can there be joy and laughter
When always the world is ablaze?
Enshrouded in darkness
Should you not seek a light?

Look at the body adorned,
A mass of wounds, draped upon a heap of bones,
A sickly thing, this subject of sensual thoughts!
Neither permanent, nor enduring!

The body wears out,
A nest of disease,
Fragile, disintegrating,
Ending in death.

What delight is there in seeing the bleached bones,
Like gourds thrown away,
Dried and scattered in the autumn sun?

A citadel is this structure of bones,
Blood and flesh, within which dwell
Decay, death, conceit, and malice.

The royal chariots surely come to decay
Just as the body, too, comes to decay.
But the shining truth and loving kindness live on,
So speak the virtuous to the virtuous.

The unwise person grows large in body.
Though he becomes large physically,
His mind remains small.

How many lives, how many rounds of rebirth
Have I experienced
Without finding the builder of this house?
Now I see you, O builder,
All of your rafters are broken, your ridgepole is shattered.
Never again need you build a house for me.
My mind has gone beyond the transitory, the conditioned,
And has achieved the extinction of craving.

Those who do not find their way to a higher life,
Or who fail to earn wealth during their youth,
Look back with regret in their old age,
Like large old wading birds beside a dried pond.

Having attained neither the higher life of the seeker,
Nor having acquired wealth and power in their youth,
They lie like spent arrows that have missed their mark,
Bewailing their misspent past.

12. Self

If a man holds himself in high esteem,
Let him be vigilant, a careful observer, day and night,
During any of the three watches

First one must establish one's own high moral principles,
Then preach to others.
There can be no gap in credibility,
And no disgrace.

Let one mold himself
In accordance with the precepts he teaches.
Very difficult it is to restrain oneself.

Only the self shelters the self.
What shelter could there be outside the self?
With oneself thoroughly tamed,
One gains a shelter rare.

As a diamond bores a softer gem,
So does the evil committed by a fool crush the doer.

As a strangling vine chokes a tree,
So does a person's unwholesome action destroy him,
To the delight of his enemy.

Unwholesome action, hurting self, comes easily.
Wholesome action, healing self, takes effort.

A foolish man clings to wrong views,
Mocks the teachings of the righteous.
Such a person reaps what he sows,
Inviting ruin and destruction
Like the fruit-bearing bamboo tree.

By oneself is evil done, by oneself is one made impure.
By oneself is evil undone, by oneself is one made pure.
Each one is responsible for purity and impurity.
No one can cleanse another.

One should not neglect one's own moral good
For the sake of another's.
Learn first before teaching others.
Let each one embrace his own truth
And devote himself to its fulfillment.

13. The World

Do not follow low practices.
Do not live carelessly.
Do not hold wrong views.
Do not prolong the suffering of the world.

Lift yourself up. Be attentive.
Act virtuously.
One who does good deeds lives happily,
Both in this life and the life to come.

Perceive the world as a bubble.
Perceive the world as a mirage.
If you see the world in this way,
You render the Lord of Death powerless.

Look at the body as a royal chariot
To which the ignorant cling,
While the wise let go.

Whoever moves from carelessness to vigilance,
Lights up the world
Like the moon that emerges from a cloud.

Whoever overcomes his unwholesome deeds
With wholesome actions,
Illuminates the world
Like the moon emerging from a cloud.

There is blindness all around.
Only very few can see.
Many are like birds trapped in a net,
Only few can escape and achieve liberation.

Swans fly in the sky.
Those possessed of psychic powers
Glide through the air.
The wise, conquering self, proceed to nirvana.

A man who violates even one spiritual law,
Who is dishonest and telling lies,
Unconcerned with the life hereafter,
There is no evil such a one dares not to do.

Those closed off from generosity
Do not enter the realm of gods,
Fools do not praise generosity.
The wise rejoice in generosity
And by that will be happy after death.

Better than the sole rulership over the world,
Better than going to heaven,
Better than lordship over all the worlds,
Is the fruition of the streamwinner's path.

14. The Buddha

The Buddha's conquest is beyond all conquests.
The Buddha's development cannot be measured
In worldly terms –
Whose range of vision is infinite,
Who has no feet of clay –
On what feet can anyone deign to lead the Buddha?

The Buddha is one who has crushed the bonds of desire,
The lures that lead one astray.
On what feet would you have the Buddha move,
For he has no feet.

Even gods cherish the vigilant Buddhas,
Meditative, wise, peaceful,
And free of passions.

It is difficult to be born human.
It is difficult to conduct life as a human being.
Rare is the opportunity to hear the Dhamma.
Even more rare is the appearance of a Buddha.

To shun all evil.
To do good.
To purify one's heart.
This is the teaching of the Buddhas.

Patience that is enduring
Is the best discipline.
Nirvana, say the Buddhas, is the highest goal.
Whoever hurts another is not a monk.
Whoever insults another is not a renunciate.

Right speech, harmlessness, restraint, according to the monks's discipline.
Moderation in food, at peace in remoteness and solitude,
Devotion to higher meditation.
All this is the teaching of the Buddhas.
A shower of gold pieces cannot satisfy craving.
Sensual pleasures bring little sweetness,
Cause much suffering.
The disciple of the Buddha finds joy
In the extinction of desire.

Threatened with danger,
Many go for refuge to gardens, sacred trees, mountains and forests.

But such is not safe refuge,
Such is not the supreme refuge.
By means of such a refuge
No one is able to free himself from all these sufferings.

However, if one turns to the Buddha, the Dhamma and the Sangha for refuge,
Realizes the Four Noble Truths:
Dukkha, Dukkha's cause, the cessation of Dukkha,
And the Noble Eightfold Path that leads to the cessation of Dukkha,
This indeed is the safe refuge,
This is the supreme refuge,
Turning to this refuge, one frees oneself
From all suffering.

A supreme being is hard to find.
He is not born in many places.
But wherever he is born,
The family of such a wise one prospers.

Blessed is the appearance of the Buddhas.
Blessed is the teaching of the Dhamma.
Blessed is the unity of the Order.
Blessed is the disciplined life of its followers.

Whosoever honors those worthy of honor,
The Buddhas or their disciples
Who have overcome the obstacles (to development),
And have rid themselves of grief and lamentation,
Who have attained inner peace
And have become fearless –
His merit cannot be measured by anyone
As this much or that much.

15. Happiness

Truly we dwell in happiness.
Others hate, but we do not.
Surrounded by those who hate
We live free from hatred.

Truly we dwell in happiness.
Others are sick, but we are not.
Surrounded by sick people
We live free from sickness.

Truly we dwell in happiness,
Free from struggles, while others struggle.
Surrounded by struggling people
We live free from conflict.

Truly we dwell in happiness,
Having no obstacles at all.
We shall feed on joy
Like radiant gods.

Victory produces hostility,
For the defeated ones live in grief.
Releasing both victory and defeat,
The tranquil minds dwell in happiness.

There is no fire like lust, no evil like hatred.
There are no disasters equal to the Khandas.
There is no happiness greater than the peace of nirvana.

Hunger is the most severe bodily disease.
Conditioned things are the worst calamity.
When we see this clearly,
We achieve nirvana, the ultimate bliss.

Health is the highest prize.
Contentment is the greatest wealth.
A loyal friend is the best relative.
Nirvana is the supreme bliss.

Having tasted the sweetness of solitude and tranquility,
One becomes free of sorrow and sin,
While fully savoring the nectar
Of the joy of spiritual existence.

It is good to see the holy ones,
To live with them is always happiness.
Not to see the low-charactered
Is always happiness.

Therefore, like the moon
Following its ordained course,
Let each one follow a good person,
Wise, steadfast, loyal, and holy.

16. The Pleasant

When anyone mistakenly pursues only what is pleasant,
Avoiding the true path,
Forgetting their true purpose, attached to the senses,
When anyone sees another on the true path,
They will experience their loss and be full of reproach.

Avoid attachment to both what is pleasant
And what is unpleasant.
Losing the pleasant causes grief.
Dwelling on the unpleasant also causes grief.

Do not cling to the pleasant.
Let it pass,
So that the separation will not diminish you.

Clinging to what is dear brings sorrow.
Clinging to what is dear brings fear.
To one who is entirely free from endearment
There is no sorrow or fear.

Sorrow springs from affection.
Fear springs from affection.
To loosen those bonds
Is to be free from sorrow and fear.

Sorrow springs from indulgence in sensual pleasures.
Fear springs from indulgence in sensual pleasures.
Whoever is free from such indulgence
Knows neither sorrow nor fear.

Sorrow springs from preoccupation with lustful pleasures.
Fear springs from preoccupation with lustful pleasures.
Whoever is free from such preoccupation
Knows neither sorrow nor fear.

Sorrow springs from craving.
Fear springs from craving.
Whoever is free from craving
Knows neither sorrow nor fear.

People cherish the person committed to right action
And rich in understanding.
That person, knowing the truth,
Walks steadfastly on the path.

The person who reaches the sacred, the inexpressible,
Who has permeated his mind with it,
Who is in control of his senses,
Is one bound upstream.

Friends and relatives welcome with joy a loved one,
Returning from abroad after a long absence.
In exactly the same way will the fruits of right action
Welcome the doer as he travels from one life to the next.

17. Anger

Shun anger, let go of pride,
Break out every shackle.
Whoever is not tied to possessions,
Clinging neither to body nor mind,
Is never in bondage.

Whoever controls his anger
Is like a true charioteer,
In command of the rolling chariot
And not just holding on the reins.

Where there is anger, apply loving kindness.
Where there is evil, offer good.
Where there is stinginess, be generous.
Where there are lies, be truthful.

Speak the truth, control anger.
Share even from your meager store.
These three steps lead to the presence of the
“Shining Ones”.

The wise ones who do not harm,
Ever restrained in body, word, and mind,
Come to the place of peace
Where they will sorrow no more.

The vigilant,
Who follow the Way day and night,
Who are wholly intent upon nirvana,
Their mental intoxicants come to an end.

This, O Atula, has been going on through the ages.
They criticize the silent ones.
They criticize the talkative ones.
They criticize the moderate ones.
There is no one in the world who escapes criticism.

There never was and never will be,
Nor is there now,
The wholly criticized
Or the wholly approved.

Whom the discriminating praise
As behaving impeccably in life,
Displaying wisdom, insight, and virtue,
Who is like a coin of pure gold,
He is praised even by Brahma.

Avoid rash action.
Be restrained in action.
Giving up wrong deeds,
Exercise right action.

Avoid rash speech.
Be restrained in speech.
Giving up wrong speech,
Exercise right speech.

Avoid mental agitation.
Be restrained in mind.
Giving up wrong thoughts,
Think good thoughts.

Those who practice restraint
In body, word, and mind
Are surely in control of themselves.

18. Blemishes

You are now like a withered leaf,
Very close to the approaching messenger of death.
Although at the point of departure,
You have not prepared yourself for the journey.

Prepare a refuge for yourself,
Work hard, use good judgment.
Free of flaws and passions,
You shall enter the highest realms.

You have reached the end of your time.
You stand face to face with death.
You have no place to rest upon the road,
Nor any preparation for the journey.

Prepare a refuge for yourself.
Work hard, use good judgement.
Free of flaws and passions,
You need never return to the cycles of birth and death.

The wise man, carefully, moment by moment,
One by one,
Eliminates the strains of his mind,
As a silversmith separates the dross from the silver.

Just as rust produced by iron
Corrodes the iron,
So is the violator of moral law
Destroyed by his own wrong action.

Disconnection from scripture is learning's taint,
Neglect is the taint of houses,
Uncared for beauty withers,
Negligence is the taint of one who keeps watch.

A woman behaving badly loses her femininity.
A giver sharing grudgingly loses his generosity.
Deeds done from bad motives remain everlastingly tainted.

But there is nothing more tainted than ignorance.
Eliminate ignorance, O disciples,
And purity follows.

Life is easy to live for a shameless man,
Aggressive, arrogant,
Intrusive, and corrupt.

Life is not easy to live for a modest man
With high values, free from attachment,
Humble, of right livelihood,
And clear vision.

Whoever in the world takes life,
Tells lies, steals, commits adultery,
Is addicted to drinking intoxicating liquors,
Is digging up his very roots, even when alive.

Be aware, everyone, that those flawed in their nature
Have no control of themselves.
Do not let greed and anger cause you suffering
By holding you in their grasp.

Men give for different reasons,
Such as devotion or appreciation.
Whoever finds fault with the food or drink given by others
Will have no peace, day and night.

However, whoever gives up this habit of finding fault
With others' offerings,
Will know peace, day and night.

There is no fire like lust,
No vise like hatred,
No trap like delusion,
And no galloping river like craving.

It is easy to see the flaws of others,
Hard to see one's own.
One exposes the flaws of others,
As one winnows the chaff,
Yet hides one's own faults,
As a cunning fowler who covers himself.

Far from removal and constantly growing
Are the blemishes of the man who clearly sees
And points out the faults of others,
But is ever resistant to corrections in himself.

There is no path through the air.
There is no real monk outside the Eightfold Path.
People love their obstacles.
Only the enlightened ones transcend them.

There is no track through the air.
There is no recluse outside (this Dhamma),
There are no compounded things that are permanent.
There is no perturbation in Buddhas.

19. The Righteous

He is not righteous
Who judges a situation impulsively.
But whoever distinguishes between right and wrong,
That one is righteous.

Whoever leads others
Evenhandedly, but not by force,
Is a guardian of justice
And is called righteous.

A man is not considered wise
Because he talks a lot.
But he is secure and called wise
Who is free of hate and does no harm.
A man cannot be regarded well-versed in the Dhamma
By his rhetoric.
However, even with little learning,
A man who does not neglect the practice of virtue
May be considered well-versed in the Dhamma.

Gray hair does not make a man an elder.
He is but ripe in age,
And may simply be called a foolish, doddering old man.

To be considered truly an elder
A man must practice truthfulness,
Righteousness, harmlessness,
Restraint, and self-control,
Be free of stain and rich in wisdom.

Neither good looks
Nor a glib tongue
Make a man attractive,
If he is envious, stingy, and dishonest.

However, once he has cut down
And rooted out these traits,
And found wisdom,
Then he can be called attractive.
A shaven head does not make a man a monk,
If he is still undisciplined and dishonest.
How can he be called a monk,
If he is filled with desire and greed?

A man may be called a monk
If he is cleansed of evil, large or small,
Free from unwholesome tendencies.

Living simply on alms does not make a man holy,
If he also behaves badly.

He who lives the higher life,
Full of understanding of the world
But free of its good or evil,
That one can be called a holy man.

A man cannot be called wise simply because he is silent.
Whoever is aware, conscious of what is,
Choosing wisely,
That one can be called a sage.

Having discerned both worlds,
Both the inner and outer life,
And having chosen good over evil,
A man may be called a sage.

If one harms living beings,
He cannot be considered noble.
Only by exercising harmlessness toward living beings
Can one be called noble.

Not merely by keeping precepts and observances,
Not yet by scholarly learning,
Not solely by attaining meditative absorption,
Not by lying alone,
Do I weave ascetic bliss,
Not experienced by the worldling.
The bhikku should not rest content,
Until mental intoxicants are fully extinct.

20. The Way

The Eightfold Path is the best of ways.
The Four Noble Truths are the best of truths.
Freedom from desire is the best of states.
Whoever is clear-eyed and wise is the best of men.

This is the one and only way.
There is no other leading to the purity of vision.
Follow this path;
This bewilders Mara, the tempter.

Following this path, you shall put an end to suffering.
Having myself realized the way that can lead to removal
Of the thorns of defilements,
I have shown it to you.

You, yourselves, must walk the path,
Buddha only shows the way.
Those who are meditative, who have gotten on the path,
Will be free from the bonds of Mara.

All conditioned things are subject to change.
When one realizes this truth,
One feels wearied of these suffering heaps.
This is the way of purification.

All conditioned things are subject to change.
When one realizes this truth,
One feels wearied of these suffering heaps.
This is the way of purification.

All conditioned things are unsatisfactory.
When one realizes this truth,
One feels wearied of suffering.
This is the way of purification.

All things in the world are insubstantial.
When one realizes this truth,
One feels wearied of suffering.
This is the way of purification.

The lazy man, weak in mental discipline,
Indolent, prone to sloth,
Unproductive, and though young and strong,
Failing to move at the right time,
Never finds the road to wisdom.

Curb your speech.
Restrain your mind.
Commit no evil deed.
By these means,
Accomplish the practice of the path
Made out by the sages.

Wisdom is born from meditation.
Not to meditate is loss.
Know the difference between gain and loss.
Make the choice to walk where wisdom grows.

Cut down the whole jungle of craving,
Not just an isolated tree in the forest.
The jungle of craving harbors danger.
Clear the trees of craving, both strong and weak,
And find freedom.

As long as there is the least clinging to lustful thoughts,
Man will remain in mental bondage,
Like a nursing calf attached to his mother.

Cut off the love of ego with your own hands,
As you would an autumn lily.
Follow the peaceful path leading to nirvana,
Guided by the one who has walked the path.

"I shall live here in the rains,
There in the winter,
Elsewhere in summer," muses the fool,
Not aware of the nearness of death.

Death carries the unaware man away,
While he is still busily acquiring children and animals,
Much as a rampaging flood engulfs a sleeping village.

When death comes,
Neither children, father, or other loved ones
Can offer refuge.
Aware of this,
The wise behave well.
Don't postpone right action,
But clear the path to nirvana.

21. Miscellany

If, by giving up lesser comforts,
A greater happiness is to be found,
The wise should give up lesser comforts
In view of the greater happiness.

How foolish to seek comfort
Through someone else's pain.
There is no escape from the trap of animosity.

The indolent and negligent
Accrue unwholesome mind states
By doing what should be done,
And failing to do what should be done.

Unwholesome mind states disappear
Among those who are mindful of the nature of the body,
Who stop doing what is right not to be done,
And fulfill what needs to be done.

Having killed the mother (craving) and the father (conceit),
Having killed two priestly kings (two wrong views),
Having destroyed the tiger-infested road (doubt), the fifth one,
The Noble One proceeds free of dangers.

He has vanquished the hindrances –
Lust, anger, sloth, and torpor,
Skepticism and distraction of mind –
And he emerges the noble one, unscathed.
The disciples of Gautama are truly awake,
Day and night,
Focusing on the Buddha.

The disciples of Gautama are truly awake,
Day and night,
Thinking of the Dhamma.

The disciples of Gautama are truly awake,
Day and night,
Meditating on the specific virtues
Of the members of the Sangha.

The disciples of Gautama are truly awake,
Day and night,
Concentrating on the nature of their physical bodies.

The disciples of Gautama are truly awake,
Day and night,
Joyfully practicing nonviolence.

The disciples of Gautama are truly awake,
Day and night,
Setting their minds joyfully on meditation.

It is hard to renounce the world.
It is hard and troublesome to live the household life.
It is painful to live with those
Who are in a different way of life.
In these ways is the wayfarer beset with troubles.
End your suffering.
Cease being a wayfarer.

A person devoted to his faith,
Disciplined, illustrious, and prosperous,
Is honored
Wherever he chooses to live.

Good people are visible from the distance,
Like the Himalaya mountains.
Bad people become invisible,
Like an arrow shot in the night.

Sit alone and sleep alone,
Walk alone enthusiastically,
Tame yourself alone.
Enjoy the life of seclusion in the forest.

22. State of Woe

The liar is headed for sorrow.
The man who denies what he has done
Is headed for sorrow.
Both doers of evil deeds
Are in the same state after death.

Many, though wearing the saffron robe,
Are mean and undisciplined.
Being that way,
They are headed for sorrow.

It is better for an immoral person
To swallow a red-hot ball,
Fully ablaze,
Than to eat the food provided by pious people.

Four misfortunes befall the careless person
Who pursues others' wives:
Acquisition of demerit, disturbed sleep,
And rebirth into a sorrowful state.

Slight is the pleasure of the frightened man and woman,
Severe consequences follow.
Therefore do not court another's wife.

Just as a blade of Kusa grass handled improperly, cuts the hand,
So does the life of a recluse handled improperly, bring him to a sorrowful state.

A deed done carelessly,
A vow badly kept,
The higher life led without integrity,
All these yield poor results.

If anything is undertaken,
Do it impeccably.
Poorly led monastic life
Stirs up the dust of passions more widely.

Better to avoid doing evil,
And not suffer the torment that follows.
Better to do what is right,
And not suffer the regret.

Just as a border town is protected, within and without,
So let one guard oneself,
And not let the opportunity pass.
To neglect that opportunity is to invite suffering.

Some are ashamed of what is not shameful,
And shameless about what is shameful.
Following such false views,
They go to a sorrowful state.

Some are fearful where there is nothing to fear,
And are fearless where there is much to fear.
Holding such false views,
They go to a sorrowful state.

Some see what is right as wrong
And what is wrong as right.
Holding such false views,
They go to a sorrowful state.

Those who see wrong as wrong
And right as right
Hold right views,
And go to a joyful state.

23. The Elephant

I shall bear harsh words,
As the elephant in battle endures arrows,
For I know that most people behave poorly.

It is the tamed elephant that men lead into the crowd.
A king mounts only a tamed elephant.
The man who has tamed himself,
And patiently bears harsh words,
Is also the best among men.

The tamed mules are good.
The well-bred horses of Sindh are good.
The mighty elephants are good.
Best of all is the man who has tamed himself.

One does not ride tamed animals to nirvana.
Only the tamed person goes there,
On his well-tamed self.

The elephant, Dhanapalaka, in rut,
His temples steaming, restless, bound,
Does not eat his food at all,
Longing for the elephant forest.

When one is sluggish, gluttonous,
Rolling about like a large pig stuffed with swill,
One is reborn a simpleton, again and again,
Continuously suffering.

This mind once wandered restlessly, wherever it chose,
But now I hold it in check,
As a trainer restrains the rutting elephant
With the hook.

Be vigilant.
Protect your mind.
Free yourself from the difficulty of an elephant
Sunk in quagmire.

If a man finds a companion
Prudent, wise, upright, and righteous,
Let him go with him, happy but vigilant,
Overcoming all danger.

If a man cannot find a companion
Prudent, wise, upright, and righteous,
Let him walk alone,
Like the king leaving the conquered land,
Or an elephant roaming by himself in the forest.

It is better to live alone,
Than to have a fool for a companion.
Living alone, avoid evil ways of life.
Be harmless, at ease, like the elephant in the forest.

It is pleasant to have companions when you need them.
It is pleasant to be satisfied with whatever comes your way.
It is pleasant to know virtue at the moment of death.
It is pleasant to be beyond all suffering.

It is pleasant to be a loving child toward your mother.
It is pleasant to be a loving child toward your father.
It is pleasant to show proper respect to the recluse.
It is pleasant to behave respectfully to holy beings.

It is pleasant to reach old age as a morally good being.
It is pleasant to be of unshakable faith.
It is pleasant to achieve insight.
It is pleasant to abstain from evil.

24. Craving

Unchecked craving strangles the careless man,
Like a creeper growing in the jungle.
He leaps from lifetime to lifetime,
Like a monkey seeking fruit.

This craving, this clinging,
Overpowers the man caught in it,
And his sorrows multiply,
Like prairie grass fed by rain.

Although it is hard to gain this freedom,
Sorrow leaves the man who overcomes this toxic craving,
This clinging to the world,
Just as drops of water fall from a lotus leaf.

Therefore, I admonish you all who are here assembled.
You have my blessings.
Eradicate craving at the root, as you would weeds.
Find the sweet root.
Do not succumb to temptation over and over again.

The tree may be cut down but the roots remain,
Uninjured and strong,
And it springs up again.
Likewise, suffering returns, again and again,
If the dormant craving is not completely eradicated.

A man will be swept along
By the thirty-six streams of sensual pleasure,
Borne on the strong currents
Of his craving toward tempting objects.

The streams of craving flow everywhere.
The creeper of craving grows wild,
Through the six sense doors.
Being aware of the strangling vine,
Cut it off at the root through insight.

Pleasurable sensations arise in living beings.
The feelings are heightened by craving,
And these beings cling to these sensations.
Not letting go,
They are compelled to experience suffering
Over and over again.

Living beings, led by craving,
Rush about aimlessly like trapped rabbits.
Caught up in their desires, they suffer
Over and over again.

Living beings, caught up by cravings,
Rush about aimlessly, like trapped rabbits.
Therefore, monk, set aside craving
And find freedom.

Come and look at a man who has freed himself once,
But goes back to his former life of bondage.

There are bonds of iron, wood, or grass.
These the wise do not call strong.
Far stronger are the bonds of possessions and family.

Wise men recognize the real attachments
That can drag them down,
Loose, but difficult to untie.
When they master their bonds of craving,
They free themselves from the bondage of the senses.

Those who are lost to lust fall back into the self-made stream (of craving),
As a spider falls back into its self-spun web.
The wise cut this off and proceed resolutely,
Leaving all ills behind.

Let go of the past,
Let go of the future,
Let go of the present.
Proceed to the opposite shore with a free mind,
Leaving behind all conditioned things,
You shall no more fall into birth and decay.

Craving grows in the man aroused by worldly thoughts,
Tied to his senses he makes his fetters strong.

Taking delight in calming sensual thoughts,
Ever mindful, meditating on the impurities of the body and so on,
One will certainly get rid of craving.
Such a one will cut off Mara's bond.
The diligent monk
Has reached the summit,
Fearless, free of passion.
This is the final birth of such a man.

Free of craving and grasping,
Skilled in the knowledge of the meanings within meanings,
The significance of terms, the order of things.
This great man, greatly wise,
Need return no more.

I have conquered all, I know all,
I am detached from all, I have renounced all,
I am freed through destruction of craving.
Having myself realized all,
Whom shall I call my teacher?

The gift of truth is the highest gift.
The taste of truth is the sweetest taste.
The joy of truth is the greatest joy.
The extinction of craving is the end of suffering.

Possessions destroy the fool,
But not those who see beyond them.
Through craving for possessions
The fool destroys himself and others as well.

Weeds choke the fields.
Lust corrupts humankind.
The gifts bestowed on those free from desire
Bring great rewards.

Just as the fields are spoiled by weeds,
So is humankind spoiled by ill will.
There are, therefore,
Great rewards for those free of ill will.

Weeds ruin fields.
Ignorance ruins mankind.
Gifts bestowed on those free from ignorance
Bring great rewards.

Weeds ruin fields,
Greediness ruins mankind.
Gifts bestowed on those free of greediness
Bring great results.

25. The Bhikkhu

It is good to restrain the eye.
It is good to restrain the ear.
It is good to restrain the nose.
It is good to restrain the tongue.

It is good to restrain the body.
It is good to restrain the mind.
It is good to restrain thought.
Restraint in all things is good.
The bhikkhu with restraint in all things
Will be free from suffering.

He has controlled his hands and feet,
He has controlled his speech.
He is withal well controlled.
He delights in insight development, he is calm.
He lives alone and is contented.
Him they call "a bhikkhu".

How pleasant is the discourse of the monk,
Spare in his use of words,
Whose speech is restrained,
Who talks wisely,
Who is simple and clear in expressing the Dhamma.

The monk who abides in the Dhamma,
Who delights in the Dhamma,
Who contemplates the Dhamma,
Will not fall away from the sublime Dhamma.

One should not despise his own portion,
Not covet what others have.
A monk who covets what others have
Does not achieve peace of mind.

The gods praise the energetic monk
Who is content with his simple lot,
Living by pure means of livelihood.

He who is not attached to this mind-body process
And does not mourn their loss or decay,
That one is called a true bhikkhu.

A monk who lives in loving kindness,
Devoted to the teaching of the Buddha,
Will realize nirvana, the Tranquil, the Unconditioned, the Blissful.

Empty this boat, O monk,
Emptied, it will move lightly.
Cut off lust and ill-will
And you will reach nirvana.

Cut off five (the lower five fetters of self-delusion, doubt, attachment to rites and ceremonies, sensuality, and ill will),
Remove another five (the five higher fetters of desire for the realm of subtle body, desire for the bodiless, conceit, restlessness, and ignorance),
And cultivate five (confidence, mindfulness, effort, meditative absorption, and insight).
A monk who has transcended the five bonds (passions, anger, ignorance, pride, and wrong views)
Is called "one who has crossed the flood".

Meditate, O monk, be not negligent.
Do not allow your heart to whirl in the pleasures of senses.
Do not swallow a flaming iron ball and then,
As you burn, cry out, "Oh, that hurts!"

Without reason there is no concentration.
Without concentration there is no reason.
Whoever has both, concentration of mind and reasoning power,
Approaches nirvana.

A monk who enters a bare cell with serene mind,
Contemplating on the nature of things,
Will experience transcendent joy.

Whenever he contemplates the rise and fall
Of the aggregates of existence,
He becomes filled with joy and happiness.
To the discerning, this is like deathlessness.

This is the way for the wise bhikkhu to begin.
Control the senses.
Practice equanimity.
Live by the disciplinary rules.
Associate with good friends, who are not lazy,
Who live purely.
Be courteous and well-mannered.
And thus, in fullness of joy,
Put an end to suffering.

Just as the jasmine plant sheds its withered flowers,
O monk, shed both lust and hatred.

The monk who is peaceful in action, word, and thought,
Who is composed, having discarded the world's temptations,
Can be called "The peaceful one".

Admonish yourself strongly.
Scrutinize yourself deeply.
Thus, alert and protected by your vigilance,
You will live in happiness, O monk.

Each one is his own refuge.
Each one is his own shelter.
Therefore, each one needs to train himself,
As a trainer does a thoroughbred horse.

The monk, full of joy, delighted in the Buddha's teaching,
Attains the blissful state of serenity, tranquil, unconditioned, and calm.

A monk, though still young,
Applying himself devotedly to Buddha's teaching,
Lights up this work,
Like the moon emerging from a cloud-filled sky.

26. The Noble One

Make headway against the current with your energy.
Scrupulously avoid sensory delight, O Noble One.
Knowing the cessation of conditioned things,
Be a knower of the uncreated.

Whenever the Brahmin reaches the perfected state of
Concentration and insight,
He frees himself from all his chains.

I call him Noble One who stands neither on this shore
Nor any shore,
Freed from all the chains of worry.

I call him Noble One who is meditative, serene,
Free of lust,
Having completed what needs to be done,
Stainless, having achieved the highest good.

The sun shines by day.
The moon illuminates the night.
The warrior gleams in his armor,
But the Buddha shines in glory, both day and night.

Beyond unwholesome action, one is called a Noble One.
Samana, a recluse, has found peace of mind.
Pabbyita, a holy man, has renounced all defilement.

Never would a Noble One attack a Noble One.
Nor would a Noble One retaliate if attacked.
Whoever attacks a Noble One is disgraced.
A Noble One who retaliates is dishonored.

What hard-won progress
Does the Noble One earn
In practicing restraint!
His pains disappear as he practices harmlessness.

Whoever keeps under control
His body, his words, his thoughts –
Him do I call a Noble One.

If from someone a man learns the Dhamma
Taught by the Supremely Enlightened One,
He should respectfully pay him homage,
As a Brahmin worships the sacrificial fire.

Neither by matted hair, nor by lineage,
Nor by birth does one become a Noble One
He in whom is the realization of Truth,
Who has attained to the holy stages,
He is the real Noble One.

Of what avail is thy matted hair?
Of what avail is thy antelope hide?
Within you there is a forest of defilements.
You deal only with outside.

I call him a Noble One who, dressed in tatters, lean,
With veins showing,
Sits alone in the forest meditating.

I do not call him a Noble One merely because he is born of a Brahmin mother.
If he is not free of impediments.
He is only a supercilious one.
I call a Noble One only him.
Who is free of worldly encumbrance
And who is not clinging to the world.

Whoever has cut all chains,
And does not tremble,
Whoever is beyond all bonds and attachments
Him do I call a Noble One.

Him I call a Noble One
Who has cut off the strap of ill will,
The ties of craving,
The rope of error,
Who has lifted the bars of ignorance,
And perceived the path of Truth.

Whoever is free of anger,
Endures abuse, torture, imprisonment without anger,
Having infinite patience and forbearance,
Whose power and potent army is patience,
Him do I call a Noble One.

I call him a Noble One who is free of anger,
Dutiful, virtuous, pure, and tamed,
Who bears his last body.

Whoever is as detached from pleasures of the senses,
As water dripping from a lotus leaf,
Or a mustard seed from a needle point –
Him do I call a Noble One.

Whoever experiences the end of his own suffering.
Even while here,
Who has let go of his burdens, who is unbound –
Him do I call a Noble One.

Whoever is rich in insight and wisdom,
Discerning both the right and wrong paths,
Having attained the highest good –
Him do I call a Noble One.

Whoever detaches himself,
Both from the householders and the homeless,
Having simple needs, no house to stay in –
Him do I call a Noble One.

Whoever withholds the rod from creatures
Both weak and strong
Abstaining from killing or causing killing –
Him do I call a Noble One.

Whoever is friendly among the hostile,
Serene among those with weapons,
Detached among the clinging –
Him do I call a Noble One.

Whoever has freed himself from lust,
Anger, pride, and dishonesty,
As a mustard seed drops from a needle point –
Him do I call a Noble One.

Whoever speaks gently, honestly,
Imparting knowledge,
Offending no one –
Him do I call a Noble One.

Whoever accepts nothing, long or short,
Small or large, expensive or cheap,
Unless it is feely given to him –
Him do I call a Noble One.

Whoever has no clinging,
Whoever has freed himself from doubt through awareness,
Who has embraced the infinite –
Him do I call a Noble One.

Whoever has gone beyond
The desire of doing either good or evil
Is free of sorrow,
Immaculate and pure –
Him do I call a Noble One.
Whoever is as free of blemish as the spotless moon,
Serene and tranquil,
All longing for existence gone –
Him do I call a Noble One.

Whoever has gone beyond his quagmire of rebirths,
Passed over this hard road of passion and delusion
And reached the other shore,
Who is meditative, secure, free from doubt,
And completely emancipated –
Him do I call a Noble One.

Whoever has abandoned sensual pleasure,
Who moves about free from the bonds of household life,
Having put an end to craving and rebirth –
Him do I call a Noble One.

Whoever has rooted out desire,
Who moves freely from all household bonds,
Who has put an end to longing and rebirth –
Him do I call a Noble One.

Whoever is free from all bonds,
Having cast off earthly ties,
Having transcended heavenly ties –
Him do I call a Noble One.

Whoever has cast off delight and aversion,
Having removed the ground for rebirth,
A man of great strength and courage,
Victor of all levels of existence –

Whoever understands completely
The passing away and rebirth of beings,
Who remains detached and acts nobly –
Him do I call a Noble One.

The one whose after-death destiny is
Unknown to gods, guardian spirits, or men,
Who is completely pure, the holy one –
Him do I call a Noble One.

Whoever is beyond clinging,
For past, present, or future,
Who possesses nothing,
Is released from the world.

He is a seer,
Strong, resolute, heroic,
Beyond conflict, cleansed, enlightened.
Him do I call a Noble One.

Whoever knows all his past lives,
Sees both the happy and unhappy realms,
Is free from rebirth,
Has achieved perfect insight,
And has attained the summit of the higher life,
Him do I call a Noble One.

The Buddhist Bible

“The external world is nothing but a manifestation of mind.”

“By becoming attached to what is seen of the mind itself, there is an activity awakened which is perpetuated by habit-energy that becomes manifest in the mind-system. From the activities of the mind-system there rises the notion of an ego-soul and its belongings; the discriminations, attachments, and notion of an ego-soul, rising simultaneously like the sun and its rays of light.”

“Appearances, perception, attraction, grasping, deed, habit, reaction, condition one another incessantly, and the functioning sense-minds, the discriminating mind and Universal Mind are thus bound up together. (...) the sense-minds and the discriminating-mind go on mutually related and mutually conditioned in a most intimate manner and building up a world of representations out of the activities of its own imagination. As a mirror reflects forms, the perceiving senses perceive appearances which the discriminating-mind gathers together and proceeds to discriminate, to name and become attached to.”

“The Blessed One replied: In order to discard more easily discriminations and erroneous reasonings, the Bodhisattva should retire by himself to a quiet, secluded place where he may reflect within himself without relying on anyone else, and there let him exert himself to make successive advances along the stages; this solitude is the characteristic feature of the inner attainment or self-realization of Noble Wisdom.

I call this the One Vehicle, not because it is the One Vehicle, but because it is only in solitude that one is able to recognize and realize the path of the One Vehicle. So long as the mind is distracted and is making conscious effort, there can be no culmination as regards the various vehicles; it is only when the mind is alone and quiet that it is able to forsake the discriminations of the external world and seek realization of an inner realm where there is neither vehicle nor one who rides in it.

(...) Then Mahamati asked the Blessed One, saying: What are the steps that will lead an awakened disciple toward the self-realization of Noble Wisdom?

The Blessed One replied: The beginning lies in the recognition that the external world is only a manifestation of the activities of the mind itself, and that the mind grasps it as an external world simply because of its habit of discrimination and false-reasoning. The disciple must get into the habit of looking at things truthfully. He must recognize the fact that the world has no self-nature, that it is un-born, that it is like a passing cloud, like an imaginary wheel made by a revolving firebrand, like the castle of the Gandharvas, like the moon reflected in the ocean, like a vision, a mirage, a dream. He must come to understand that

mind in its essence-nature has nothing to do with discrimination nor causation; he must not listen to discourses based on the imaginary terms of qualifications; he must understand that Universal Mind in its pure essence is a state of imagelessness, that it is only because of the accumulated defilements on its face that body-property-and-abode appear to be its manifestations, that in its own pure nature it is unaffected and unaffected by such changes as rising, abiding and destruction; he must fully understand that all these things come with the awakening of the notion of an ego-soul and its conscious mind. Therefore, Mahamati, let those disciples who wish to realize Noble Wisdom by following the Tathagata Vehicle desist from all discrimination and erroneous reasoning about such notions as the elements that make up the aggregates of personality and its sense-world or about such ideas as causation, rising, abiding and destruction and exercise themselves in the discipline of dhyana that leads to the realization of Noble Wisdom.

To practice dhyana, the earnest disciple should retire to a quiet and solitary place, remembering that life-long habits of discriminative thinking cannot be broken off easily nor quickly. There are four kinds of concentrative meditation (*dhyana*): The dhyana practiced by the ignorant; the dhyana devoted to the examination of meaning; the dhyana with “suchness” (*tathata*) for its object; and the dhyana of the Tathagatas.

The dhyana practiced by the ignorant is the one resorted to by those who are following the example of the disciples and masters but who do not understand its purpose and, therefore, it becomes “still-sitting” with vacant minds. This dhyana is practiced, also, by those who, despising the body, see it as a shadow and a skeleton full of suffering and impurity, and yet who cling to the notion of an ego, seek to attain emancipation by the mere cessation of thought.

The dhyana devoted to the examination of meaning, is the one practiced by those who, perceiving the untenability of such ideas as self, other and both, which are held by the philosophers, and who have passed beyond the twofold-egolessness, devote dhyana to an examination of the significance of egolessness and the differentiations of the Bodhisattva stages.

The dhyana with Tathata, or ‘Suchness’, or Oneness, or the Divine Name, for its object is practiced by those earnest disciples and masters who, while fully recognizing the twofold egolessness and the imagelessness of Tathata, yet cling to the notion of an ultimate Tathata.

The dhyana of the Tathagatas is the dhyana of those who are entering upon the stage of Tathagatahood and who, abiding in the triple bliss which characterizes the self-realization of Noble Wisdom, are devoting themselves for the sake of all beings to the accomplishment of incomprehensible works for their emancipation. That is the pure dhyana of the Tathagatas.”

“(…) in reality, there is no world of sentient life from which to seek deliverance. (…) in the minds of enlightened disciples there have ceased to exist such arbitrary concepts of phenomena as an entity, a being, a living being, a personality.”

“There ought to be cultivated a condition of complete independence of mind; because, if the mind is depending upon any external thing, it is cherishing a delusion; in reality, there is nothing external to the mind. Even the whole realm of sentient life is ephemeral and illusory. Therefore, in the exercise of this Paramita, the mind of an enlightened disciple ought to be unperturbed by any form of phenomena.

(…) Enlightened disciples, having patiently accepted the truth of egolessness, do not aspire for supreme enlightenment in any spirit of covetousness or acquisitiveness; they never think of merit and its commensurate reward.”

“Regarding this Virya Paramita – Ideal Zeal – the Sutra says: ‘In the practice of all good deeds, disciples should never indulge in indolence. They should recall all their great mental and physical sufferings that they have undergone in the past on account of having coveted worldly objects and comforts during former existences and which did not give the least nourishment to their physical lives. They should, therefore, in order to be emancipated in the future from these sufferings, be indefatigably zealous and never let even the thought of indolence arise in their minds; but steadily and persistently out of deep compassion endeavor to benefit all beings. They should dauntlessly, energetically, unintermittently, six watches, day and night, pay homage to all the Buddhas, make offerings to them, praise them, repent and confess to them, aspire to the most excellent knowledge, and make sincere vows of unselfish service. It is only thereby, that they can root out the hindrances and foster their root of merit.’

The Lord Buddha continued: ‘What think you, Subhuti? Do you imagine that the Tathagata reflects within himself: I will bring salvation to all beings? Entertain no such delusive thought. And why? Because, in reality, there is no such dharma as salvation for any one; and there is no such thing as a living being to whom salvation can be brought. What is referred to as an entity, a being, a living being, a personality, is not so in reality – it is only so understood by ignorant and uneducated people.’

The Lord Buddha added: ‘True, Subhuti! Enlightened disciples in the exercise of the Viya Paramita ought to maintain within themselves a pure and single mind; they should be unconscious of sensuous conditions and cultivate a mind that is independent of material circumstances. And why? Because, all sensuous conditions and material circumstances are only manifestations of mind and are alike dream-like and imaginary.’ “

“Disciples must realize that the Dharma is presented to your minds in the simile of a raft. If the Dharma – having fulfilled its function in bearing you to the other shore – must be abandoned together with all its coincident qualities and ideas, how much more inevitable must be the abandonment of qualities and ideas which have an existence apart from the Dharma?

(...) the phenomena of life are like a dream, a phantasm, a bubble, a shadow, the glistening dew, a lightning flash; thus should they be contemplated by an enlightened disciple. His mind should, at all times, be resting in the blessedness of tranquility which invariably accompanies the practice of the Dhyana Paramita.

Regarding the Dhyana Paramita – Ideal Tranquility – the Sutra says: ‘The beginner should consider and practice Dhyana in two aspects: as cessation of the mind’s intellectual activities, and as a realization of insight. To bring all mental states that produce vagrant thinking to a stand is called cessation. To adequately understand the transitory and emptiness and egolessness of all things is insight. At first each of them should be practiced separately by the beginner, but when, by degrees, he attains facility, and finally attains perfection, the two aspects will naturally blend into one perfect state of mental tranquility. Those who practice Dhyana should dwell in solitude and, sitting erect, should remain motionless, seeking to quiet the mind. Do not fix the thoughts on any definite thing that you have sensed or discriminated, or memorized; all particularizations, all imaginations, all recollections, are to be excluded, because all things are uncreate, devoid of all attributes, ever changing. In all thinking, something precedes that has been awakened by an external stimuli, so in Dhyana one should seek to abandon all notions connected with an external world. Then in thinking, something follows that has been elaborated in his own mind; so he should seek to abandon thinking. Because his attention is distracted by the external world, he is warned to turn to his inner intuitive consciousness. If the process of mentation begins again, he is warned not to let his mind become attached to anything, because, independent of mind they have no existence. Dhyana is not at all to be confined to sitting erect in meditation; one’s mind should be concentrated at all times, whether sitting, standing, moving, working; one should constantly discipline himself to that end. Gradually entering into the state of Samadhi, he will transcend all hindrances and become strengthened in faith, a faith that will be immovable.’

(...) Enlightened disciples must thoroughly understand that emptiness and egolessness are characteristic of all Truth. The Dhyana Paramita can be successfully practiced only from that viewpoint.

(...) In the exercise of the Dhyana Paramita, unless the mind of the enlightened disciple is independent of all phenomena, he is like a person lost in impenetrable darkness, to whom every object is invisible and himself helpless. But an enlightened disciple practicing the Paramita with a mind independent of every phenomena, is like unto a person to whom suddenly the power of vision is restored, and he sees every thing as in the meridian glory of the sunlight.

The Lord Buddha said:
'Not by means of visible form,
Not by audible sound,
Is Buddha to be perceived;
Only in the solitude and purity of Dhyana
Is one to realize the blessedness of Buddha.' "

"There is no dharma by means of which Buddhas attain supreme spiritual wisdom. Wisdom is attained only by self-realization through the practice of the Dhyana Paramita.

(...) In attaining supreme spiritual wisdom, not a vestige of dharma nor doctrine was obtained, that is why it is called 'supreme spiritual wisdom'. Prajna Paramita is universal, coherent, invisible; it is neither above nor below; it excludes all such arbitrary ideas as an entity, a being, a living being, a personality, discrimination, ideation; but it includes every dharma pertaining to the cultivation of wisdom and compassion. And even these, when defined and thought about, are not in reality dharmas of wisdom and compassion; they are only termed dharmas of wisdom and compassion.

(...) Subhuti, the plane of thought to which the Buddhas attain and which the Tathagatas manifest, cannot be expressed in terms of reality or in terms of non-reality. Their utterances are neither extravagant nor chimerical; they are true, credible, immutable, but can never be expressed in the limits of words and doctrines.

(...) what are referred to as mental capacities, dispositions, and temperaments, are not in reality mental capacities, dispositions and temperaments; they are merely termed such. Dispositions of mind, modes of thought, whether relating to the past, present or future, are all alike unreal and illusory.

Thus should the Noble Prajna Paramita be explained. Thus should a young disciple, whether man or woman, thus should the highest Bodhisattva, understand and explain the Prajna Paramita. Everything should be seen as solitude, as egoless, as imageless; everything should be seen as the sky, as sunlight, as darkness, as a phantom, as a dream, as a flash of lightning, as a bubble. Thus is Prajna Paramita to be conceived and to be explained."

"To attain supreme enlightenment, one must be able to know spontaneously one's own self-nature which is neither created nor can it be annihilated. From one momentary sensation to another, one should always be able to realize Essence of Mind; then all things will be free from restraint. Once the self-nature of Mind-essence is realized, forever after one will be free from delusion, and under all circumstances, one's mind will remain in a state of 'Suchness' (*tathata*). Such a state of mind is absolute truth. If you can see things in such a state of mind you have realized Essence of Mind, which is the supreme enlightenment.

(...) One should use one's mind in such a way that it will be free from any attachment."

"The mind should be framed in such a way that it will be independent of external and internal things, at liberty to come and go, free from attachment, thoroughly enlightened, without the least obscuration.

(...) The office of a pious and learned Buddhist who guides others to realize Essence of Mind, is an exalted position. Through his assistance one may be initiated into all meritorious Dharmas. The wisdom of Buddhas, past, present and future, as well as the teachings of the twelve sections of the canon are immanent in the mind, but in case we fail to enlighten ourselves, we have to seek the guidance of the pious and learned. On the other hand, those who enlighten themselves need no extraneous help. It is wrong to insist upon the idea that we cannot obtain liberation without the assistance of the pious and learned. It is by our innate wisdom that we enlighten ourselves, and even the extraneous help and instruction of a pious and learned friend would be of no use so long as one is deluded by false doctrines and erroneous views.

(...) Those who understand the way of intuitive insight will know everything; they will have the experience that all the Buddhas have had, and they will attain Buddhahood."

*A master of the Buddhist canon
As well as the teachings of the Dhyana school
Should teach nothing but the Dharma for realizing Essence of Mind.
We can hardly classify dharmas into sudden and gradual,
But some men will attain enlightenment quicker than others.
For example: this system for realizing Essence of Mind
Is beyond the comprehension of the ignorant.
We may explain it in ten thousand ways,
But all these explanations may be traced back to one principle.
To illumine our gloomy mind, stained by defilement,
We should constantly set up the Sun of Wisdom.
Erroneous views keep us in defilement,
But right views remove us far from it.
But when we are in a position to discard both defilement and purity
Then are we absolutely free.
Bodhi is immanent in our Mind-essence;
Any attempt to look for it elsewhere is foolish.
Within our defiled minds, purity is to be found,
And once our mind is set right, we are free from the bonds
Of defilement, of evil karma, of expiation.
If we are treading the Path of Enlightenment,
We need not be worried by stumbling blocks.
If we keep an eye constantly on our own faults,
We cannot go far astray from the right path.*

*Every species of life has its own way of salvation;
 They will not be antagonistic one to another.
 If we leave our own path and seek for another way
 Of salvation, we shall never find it.
 Though we plod on till death overtake us
 We shall find only penitence at the end.
 If one wishes to find the true way,
 Right action will lead him to it directly.
 If one has not a mind to aim at Buddhahood,
 One will grope in the dark and never find it.
 He who treads the Path in earnest
 Sees not the mistakes of the world.
 If we find fault with others,
 We ourselves are also in the wrong;
 When other people are in the wrong we should ignore it;
 It is wrong for one to find fault with others.
 By getting rid of the habit of fault-finding,
 We get rid of one source of defilement.
 When neither hatred nor love disturb the mind,
 Serene and restful is our sleep.
 Those who intend to be teachers of others
 Should themselves be skillful in the various expedients that lead to enlightenment.
 When the disciple is free from all doubts
 Then it indicates that his Mind-essence is unclouded.
 This world is the Buddha-world
 Within which enlightenment may be sought.
 To seek enlightenment by separating from this world
 Is as foolish as to search for a rabbit's horn.
 Right views are called transcendental,
 Erroneous views are called worldly,
 But when all views, both right and erroneous, are discarded,
 Then the essence of Wisdom manifests itself.
 Kalpa after kalpa a man may be under illusion,
 But once enlightened, it takes him but a moment to attain Buddhahood.*

"To practice Samadhi is to make it a rule to have the mind in concentrated attention on all occasions (that is, not to let the mind wander from the thing in hand), – no matter what we are doing.

(...) It has been the tradition of our school to make non-objectivity as our basis, idea-lessness as our object, and non-attachment as our fundamental principle. Non-objectivity means, not to be absorbed in objects when in contact with objects; idea-lessness means, not to be carried away by any particular idea in our exercise of the mental faculty; non-attachment means, not to cherish any desire for or aversion to any particular thing or idea. Non-attachment is the characteristic of Mind-essence.

We should treat all things – good or bad, beautiful or ugly – as void of self-substance. Even in time of dispute and quarrel, we should treat intimates and enemies alike and never think of retaliation. In the thinking faculty, let the past be dead. If we allow our thoughts, past, present and future, to become linked up to a series, we put ourselves under restraint. On the other hand, if we never let our mind become attached at any time to any thing, we gain emancipation. For this reason we made non-attachment our fundamental principle.

To free ourselves from dependence upon externals is called, non-objectivity. In as far as we are in position to do this, the path of the Dharma is free. That is why we make non-objectivity our basis.

To keep our mind free from defilement under all circumstances is called idea-lessness. Our mind should always stand aloof and on no account should we allow circumstances to influence the functioning of the mind. It is a great mistake to suppress all thinking. Even if we succeed, and die immediately thereafter, still, there is reincarnation. Mark this, pilgrims of the Path! It is bad enough for a man to commit blunders by cherishing false ideas of the Dharma, how much worse to teach others. Being deluded, he is blind himself, and in addition he misrepresents and puts to shame the Buddhist scriptures. Therefore we make idea-lessness our object.

There is a type of man who is under delusion who boasts of his realization of Mind-essence; but being influenced by circumstances ideas rise in his mind, followed by erroneous views, which in turn become the source of attachment and defilement. In Essence of Mind, intrinsically, there is nothing to be attained. To boast of attainment and to talk foolishly of merits and demerits is erroneous and defiling. For this reason we make idea-lessness the object of our school.

If idea-lessness is not the cessation of all thought, what ideas should we get rid of, and on what ideas should we focus our mind? We should get rid of all pairs of opposites of all conceptions of goodness and badness, that is, of all discriminative thinking. We should focus our mind on the true nature of reality. Tathata, considered as the ultimate suchness of Mind-essence, is the quintessence of idea, idea is the manifestation of Tathata. It is the function of Tathata to give rise to ideas. It is not the sense-organs that do so. Tathata, considered as the Intellective Principle, reproduces its own attribute, therefore, it can give rise to idea. Without Tathata, sense-organs and sense-objects would disappear immediately. Because it is an attribute of Tathata to give rise to ideas, our sense-organs, in spite of their functioning in seeing, hearing, touching, smelling and knowing, are not tainted and defiled under all circumstances. It is the cherishing of attachments that defiles. Our true nature is self-manifesting all the time. The path to self-realization of Mind-essence through Samadhi and Prajna is present to all, even though for some it may be blocked for a time by attachments. Therefore, the Sutra says: 'He who is an adept in appreciating that which lies behind things and phenomena, is established upon Ultimate Principle (Prajna).'

In our system of Dhyana, we neither dwell upon our mind nor upon its purity; neither do we seek to suppress its activity. As to dwelling on the mind: the functional mind is primarily delusive and as we come to realize that it is only a phantasm we see that there is no reason for dwelling upon it. As to dwelling upon its purity: our nature is intrinsically pure, and just as far as we get rid of discriminative thinking, there will remain nothing but purity in our nature; it is these delusive ideas that obscure our realization of True reality (Tathata). If we direct our mind to dwell upon purity, we are only creating another delusion: the delusion of purity. Since delusion has no abiding place, it is deluding to dwell upon it. Purity has neither shape nor form, but some people go so far as to invent the 'Form of Purity' and then treat it as a problem for solution. Holding such an opinion, these people become purity-ridden and their Essence of Mind is thereby obscured. Those who are training themselves for serenity of mind, in their contact with the many types of men, should not notice the faults of others. They should be indifferent as to whether others are good or bad, or whether they deserve merit or demerit. To assume a discriminatory attitude toward others is to invite perturbation of mind. An unenlightened man may seem outwardly unperturbed, but as soon as he opens his mouth and criticizes others and talks about their merit or demerit, their ability or weakness, their goodness or badness, he shows that he has deviated from the right course. On the other hand, to dwell upon our own mind and its purity is also a stumbling block in the true Path."

Sutta Nipata: The ten armies of mara

Sensual pleasures are your first army,

Discontent your second is called.

Your third is hunger and thirst,

The fourth is called craving.

Sloth and torpor are your fifth,

The sixth is called fear,

Your seventh is doubt,

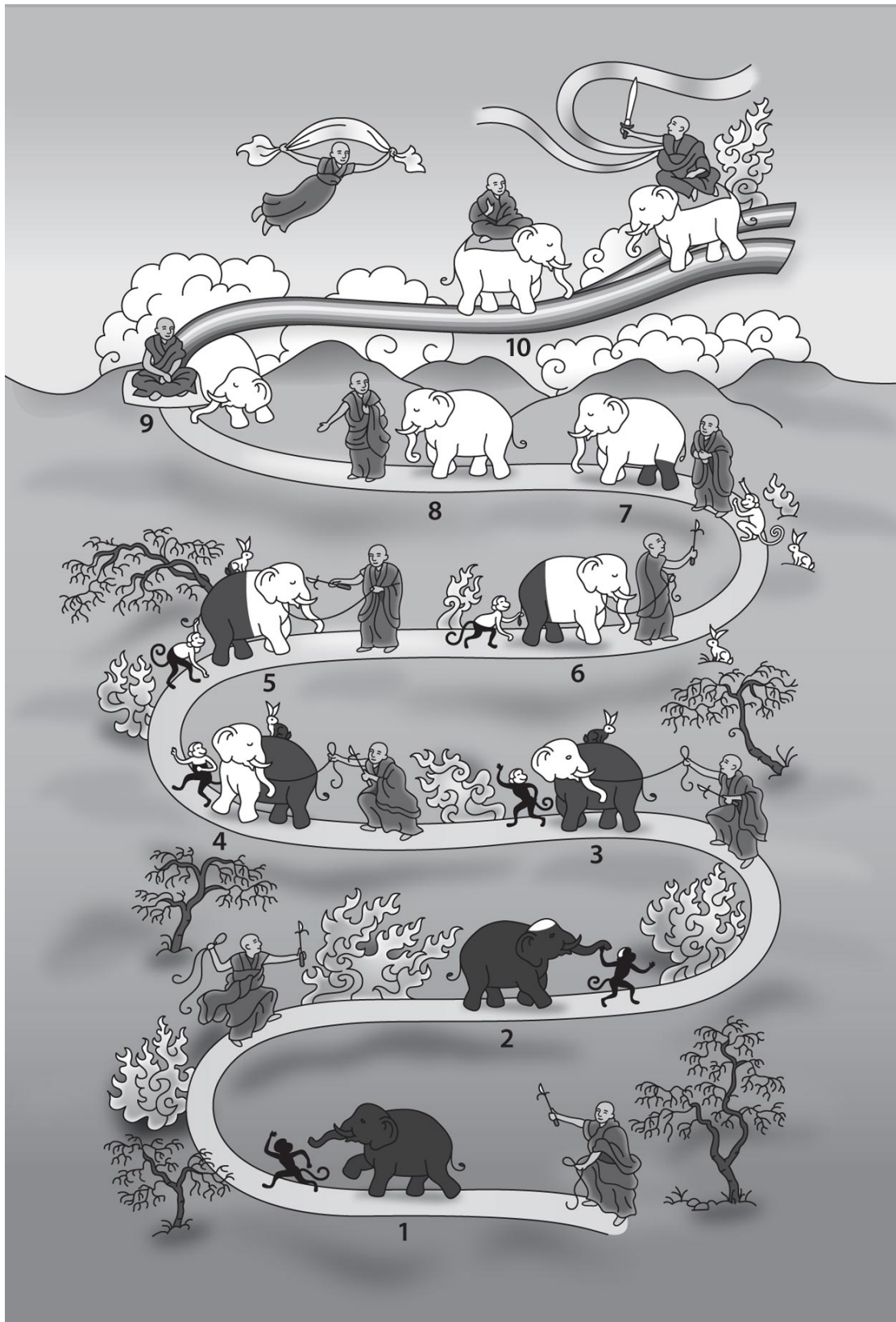
Conceit and ingratitude are your eighth,

Gain, renown, honor, and whatever fame is falsely received are the ninth,

And whoever both extols himself and disparages others has fallen victim
to the tenth.

The Treasury of the Dharmadhatu: The ten spiritual traps

1. The trap of being bound by concepts;
2. The trap of being bound in non-conceptual states;
3. The trap of being caught up in effort;
4. The trap of grasping at appearances as true;
5. The trap of seeking elsewhere for ultimate truth;
6. The trap of grasping at empty forms as having characteristics;
7. The trap of the view of emptiness that loses sight of the true nature;
8. The trap of aimlessly chattering about the realization of Dzogchen;
9. The trap of meditation on voidness, as futile as throwing a stone in the dark;
10. The trap of enduring suffering because you are missing the key points.



The Teachings of the Buddha

The Four Noble Truths

“Bhikkus, it is because of not understanding and not penetrating the Four Noble Truths that you and I have roamed and wandered through this long course of samsara.”

“Friends, just as the footprint of any living being that walks can be placed within an elephant’s footprint, and so the elephant’s footprint is declared the chief of them because of its great size; so too, all wholesome states can be included in the Four Noble Truths. In what four? In the noble truth of suffering, in the noble truth of the origin of suffering, in the noble truth of the cessation of suffering, and in the noble truth of the way leading to the cessation of suffering.”

1) “Now this, monks, is the **Noble Truth of dukkha**: Birth is dukkha, aging is dukkha, death is dukkha; sorrow, lamentation, pain, grief and despair are dukkha; association with the unbeloved is dukkha; separation from the loved is dukkha; not getting what is wanted is dukkha. In short, the five live-clinging aggregates are dukkha.”

2) “And this, monks, is the **Noble Truth of the origination of dukkha**: the craving that makes for further becoming – accompanied by passion and delight, relishing now here and now there – i.e. craving for sensual pleasure, craving for becoming, craving for non-becoming.”

3) “And this, monks is the **Noble Truth of the cessation of dukkha**: the remainderless fading and cessation, renunciation, relinquishment, release and letting go of that very craving.”

4) “And this, monks, is the **Noble Truth of the way of practice leading to the cessation of dukkha**: precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.”

The Noble Eightfold Path

“And what, monks, is the Noble Eightfold Path? Right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration.”

1) “And what, monks, is **right view**? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called right view.”

2) “And what, monks, is **right intention**? Intention of renunciation, intention of non-ill will, intention of harmlessness: this is called right intention.”

3) “And what, monks, is **right speech**? Abstinence from false speech, abstinence from malicious speech, abstinence from harsh speech, abstinence from idle chatter: this is called right speech.”

4) “And what, monks, is **right action**? Abstinence from the destruction of life, abstinence from taking what is not given, abstinence from sexual misconduct: this is called right action.”

5) “And what, monks, is **right livelihood**? Here a noble disciple, having abandoned a wrong mode of livelihood, earns his living by a right livelihood: this is called right livelihood.”

6) “And what, monks, is **right effort**? Here, monks, a monk generates desire for the nonarising of unarisen evil unwholesome states; he makes an effort, arouses energy, applies his mind, and strives. He generates desire for the abandoning of arisen evil unwholesome states... He generates desire for the arising of unarisen wholesome states... He generates desire for the continuation of arisen wholesome states, for their nondecline, increase, expansion, and fulfillment by development; he makes an effort, arouses energy, applies his mind, and strives. This is called right effort.”

7) “And what, monks, is **right mindfulness**? Here, monks, a monk dwells contemplating the body in the body, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world. He dwells contemplating, mindful, having removed longing and dejection in regard to the world. He dwells contemplating mind in mind, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world. He dwells contemplating phenomena, ardent, clearly comprehending, mindful, having removed longing and dejection in regard to the world. This is called right mindfulness.”

8) “And what, monks, is **right concentration**? Here, monks, secluded from sensual pleasures, secluded from unwholesome states, a monk enters and dwells in the first jhana, which is accompanied by thought and examination, with rapture and happiness born of seclusion. With the subsiding of thought and examination, he enters and dwells in the second jhana, which has internal confidence and unification of mind, is without thought and examination, and has rapture and happiness born of concentration. With the fading away as well of rapture, he dwells equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhana of which the noble ones declare: ‘He is equanimous, mindful, one who dwells happily.’ With the abandoning of pleasure and pain, and with the previous passing away of joy and dejection, he enters and dwells in the fourth jhana, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. This is called right concentration.”

In the Buddha’s Words

“(…) It is enough to become disenchanted with all formations, enough to become dispassionate toward them, enough to be liberated from them.”

“(…) Suppose, monks, a dog tied up on a leash was bound to a strong post or pillar: it would just keep on running and revolving around that same post or pillar. So too, the uninstructed worldling regards form as self... feeling as self... perception as self... volitional formations as self... consciousness as self... He just keeps running and revolving around form, around feeling, around perception, around volitional formations, around consciousness. As he keeps on running and revolving around them, he is not freed from form, not freed from feeling, not freed from perception, not freed from volitional formations, not freed from consciousness. He is not freed from birth, aging, and death; not freed from sorrow, lamentation, pain, dejection, and despair; not freed from suffering, I say.”

“(…) When there is name-and-form, consciousness comes to be; consciousness has name-and-form as its condition.”

“(…) Then, monks, it occurred to me: ‘I have discovered this path to enlightenment, that is, with the cessation of name-and-form comes cessation of consciousness; with the cessation of consciousness comes cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact... Such is the cessation of this whole mass of suffering.’”

“(…) Monks, these two extremes should not be followed by one who has gone forth into homelessness. What two? The pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial; and the pursuit of self-mortification, which is painful, ignoble, unbeneficial. Without veering toward either of these extremes, the Tathagata has awakened to the

middle way, which gives rise to vision, which gives rise to knowledge, and leads to peace, to direct knowledge, to enlightenment, to Nibbana.

And what, monks, is that middle way awakened to by the Tathagata? It is the Noble Eightfold Path; that is, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, monks, is that middle way awakened to by the Tathagata, which gives rise to vision, which gives rise to knowledge, and leads to peace, to direct knowledge, to enlightenment, to Nibbana.”

“(…) Great king, there are four summaries of the Dhamma that have been taught by the Blessed One who knows and sees, the Arahant, the Perfectly Enlightened One.

- (…) 1) Life in any world is unstable, it is swept away.
- (…) 2) Life in any world has no shelter and no protector.
- (…) 3) Life in any world has nothing of its own; one has to leave all and pass on.
- (…) 4) Life in any world is incomplete, insatiate, the slave of craving.”

“There are, O monks, gross impurities in gold, such as earth and sand, gravel and grit. Now the goldsmith or his apprentice first pours the gold into a trough and washes, rinses, and cleans it thoroughly. When he has done this, there still remain moderate impurities in the gold, such as fine grit and coarse sand. Then the goldsmith or his apprentice washes, rinses, and cleans it again. When he has done this, there still remain minute impurities in the gold, such as fine sand and black dust. Now the goldsmith or his apprentice repeats the washing, and thereafter only the gold dust remains.

He now pours the gold into a melting pot, smelts it, and melts it together. But he does not yet take it out from the vessel, as the dross has not yet been entirely removed and the gold is not yet quite pliant, workable and bright; it is still brittle and does not yet lend itself easily to molding. But a time comes when the goldsmith or his apprentice repeats the melting thoroughly, so that the flaws are entirely removed. The gold is now quite pliant, workable, and bright, and it lends itself easily to molding. Whatever ornament the goldsmith now wishes to make of it, be it a diadem, earrings, a necklace, or a golden chain, the gold can now be used for that purpose.

It is similar, monks, with a monk devoted to the training in the higher mind: there are in him gross impurities, namely bad conduct of body, speech, and mind. Such conduct an earnest, capable monk abandons, dispels, eliminates, and abolishes.

When he has abandoned these, there are still impurities of a moderate degree that cling to him, namely sensual thoughts, thoughts of ill will, and thoughts of harming. Such thoughts an earnest, capable monk abandons, dispels, eliminates, and abolishes.

When he has abandoned these, there are still some subtle impurities that cling to him, namely, thoughts about his relatives, his home country, and his reputation. Such thoughts an earnest, capable monk abandons, dispels, eliminates, and abolishes.

When he has abandoned these, there still remain thoughts about the teaching. That concentration is not yet peaceful and sublime; it has not attained to full tranquility, nor has it achieved mental unification; it is maintained by strenuous suppression of the defilements.

But there comes a time when his mind becomes inwardly steadied, composed, unified, and concentrated. That concentration is then calm and refined; it has attained to full tranquility and achieved mental unification; it is not maintained by strenuous suppression of the defilements.”

“When a monk gives attention to some sign connected with what is wholesome, then any evil unwholesome thoughts connected with desire, hate, and delusion are abandoned in him and subside. With their abandoning his mind becomes steadied internally, composed, unified, and concentrated. Just as a skilled carpenter or his apprentice might knock out, remove, and extract a coarse peg by means of a fine one, so too... when a monk gives attention to some other sign connected with what is wholesome... his mind becomes steadied internally, composed, unified, and concentrated.”

“(…) Feeling is impermanent... Perception is impermanent... Volitional formations are impermanent... Consciousness is impermanent. What is impermanent is suffering. What is suffering is nonself. What is nonself should be seen as it really is with correct wisdom thus: ‘This is not mine, this I am not, this is not my self.’ When one sees this thus as it really is with correct wisdom, the mind becomes dispassionate and is liberated from the taints by nonclinging.

If, monks, a monk’s mind has become dispassionate toward the form element, it is liberated from the taints by nonclinging. If his mind has become dispassionate toward the feeling element... toward the perception element... toward the volitional formations element... toward the consciousness element, it is liberated from the taints by nonclinging.

By being liberated, it is steady; by being steady, it is content; by being content, he is not agitated. Being unagitated, he personally attains Nibana. He understands: ‘Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.’ ”

“(…) Seeing thus, monks, the instructed noble disciple becomes disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with volitional formations, disenchanted with consciousness. Becoming disenchanted, he becomes dispassionate. Through dispassion, his mind is liberated. When it is liberated, there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the spiritual life has been lived,

what had to be done has been done, there is no more coming back to any state of being.’ ”

“(…) Monks, all is burning. And what, monks, is the all that is burning? The eye is burning, forms are burning, eye-consciousness is burning, eye-contact is burning, and whatever feeling arises with eye-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant – that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, dejection, and despair, I say.

The ear is burning... The mind is burning... and whatever feeling arises with mind-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant – that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, dejection, and despair, I say.

The ear is burning... The mind is burning... and whatever feeling arises with mind-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant – that too is burning. Burning with what? Burning with the fire of lust, with the fire of hatred, with the fire of delusion; burning with birth, aging, and death; with sorrow, lamentation, pain, dejection, and despair, I say.

Seeing thus, monks, the instructed noble disciple becomes disenchanted with the eye, with forms, with eye-consciousness, with eye-contact, with whatever feeling arises with eye-contact as condition – whether pleasant or painful or neither-painful-nor-pleasant; becomes disenchanted with the ear... with the mind... with whatever feeling arises with mind-contact as condition... Becoming disenchanted, he becomes dispassionate. Through dispassion, his mind is liberated. When it is liberated, there comes the knowledge: ‘It’s liberated.’ He understands: ‘Destroyed is birth, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.’ ”

“Monks, I will teach you the diversity of elements. The eye element, form element, eye-consciousness element; the ear element, sound element, ear-consciousness element; the nose element, odor element, nose-consciousness-element; the tongue element, taste element, tongue-consciousness-element; the body element, tactile-object element, body-consciousness element; the mind element, mental-phenomena element, mind-consciousness element. This, monks, is called the diversity of elements.”

“(…) And what, monks, is dependent origination? With ignorance as condition, volitional formations come to be; with volitional formations as condition, consciousness; with consciousness as condition, name-and-form; with name-and-form as condition, the six sense bases; with the six sense bases as condition, contact; with contact as condition, feeling; with feeling as condition, craving; with craving as condition, clinging; with clinging as condition, existence; with existence as condition, birth; with birth as condition, aging-and-death, sorrow,

lamentation, pain, dejection, and despair come to be. Such is the origin of this whole mass of suffering. This, monks, is called dependent origination.

But with the remainderless fading away and cessation of ignorance comes cessation of volitional formations; with the cessation of volitional formations, cessation of consciousness; with the cessation of consciousness, cessation of name-and-form; with the cessation of name-and-form, cessation of the six sense bases; with the cessation of the six sense bases, cessation of contact; with the cessation of contact, cessation of feeling; with the cessation of feeling, cessation of craving; with the cessation of craving, cessation of clinging; with the cessation of clinging, cessation of existence; with the cessation of existence, cessation of birth; with the cessation of birth, aging-and-death, sorrow, lamentation, pain, dejection, and despair cease. Such is the cessation of this whole mass of suffering.”

“(…) And what, monks, are the dependently arisen phenomena? Aging-and-death, monks, is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and cessation. Birth is impermanent... Existence is impermanent... Clinging is impermanent... Craving is impermanent... Feeling is impermanent... Contact is impermanent... The six sense bases are impermanent... Name-and-form is impermanent... Ignorance is impermanent, conditioned, dependently arisen, subject to destruction, vanishing, fading away, and cessation. These, monks, are called the dependently arisen phenomena.”

“(…) Then, after contemplating the six elements, there remains only equanimity, purified and bright, malleable, wieldy and radiant.

(…) The sage at peace does not construct or generate any volition tending toward either existence or non-existence. Since he does not or generate any volition tending toward either existence or non-existence, he does not cling to anything in this world. Not clinging, he is not agitated. Not being agitated, he personally attains Nibbana. He understands: ‘Birth is destroyed, the spiritual life has been lived, what had to be done has been done, there is no more coming back to any state of being.’

If he feels a pleasant feeling, he understands: ‘It is impermanent; there is no holding to it; there is no delight in it.’ If he feels a painful feeling, he understands: ‘It is impermanent; there is no holding to it; there is no delight in it.’ If he feels a neither-painful-nor-pleasant feeling, he understands: ‘It is impermanent; there is no holding to it; there is no delight in it.’

If he feels a pleasant feeling, he feels it detached; if he feels a painful feeling, he feels it detached; if he feels a neither-painful-nor-pleasant feeling, he feels it detached. When he feels a feeling terminating with the body, he understands: ‘I feel a feeling terminating with the body.’ When he feels a feeling terminating with life, he understands: ‘I feel a feeling terminating with life.’ He understands: ‘On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will become cool right here.’ Monk, just as an oil-lamp burns in dependence on oil and a wick, and when the oil and wick are used up, if it does

not get any more fuel, it is extinguished from lack of fuel; so too when he feels a feeling terminating with the body... a feeling terminating with life, he understands: 'I feel a feeling terminating with life.' He understands: 'On the dissolution of the body, with the ending of life, all that is felt, not being delighted in, will become cool right here.'

Therefore a monk possessing this wisdom possesses the supreme foundation of wisdom. For this, monk, is the supreme noble wisdom, namely, the knowledge of the destruction of all suffering.

His liberation, being founded upon truth, is unshakable. For that is false, monk, which has a deceptive nature, and that is true which has an undeceptive nature – Nibbana. Therefore a monk possessing this truth possesses the supreme foundation of truth. For this, monk, is the supreme noble truth, namely, Nibbana, which has an undeceptive nature.

Formerly, when he was ignorant, he undertook, and accepted acquisitions; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Therefore a monk possessing this relinquishment possesses the supreme foundation of relinquishment. For this, monk, is the supreme noble relinquishment, namely, the relinquishing of all acquisitions.

Formerly, when he was ignorant, he experienced covetousness, desire and lust; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Formerly, when he was ignorant, he experienced anger, ill will, and hate; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Formerly, when he was ignorant, he experienced ignorance and delusion; now he has abandoned them, cut them off at the root, made them like a palm stump, done away with them so that they are no longer subject to future arising. Therefore a monk possessing this peace possesses the supreme foundation of peace. For this, monk, is the supreme noble peace, namely, the pacification of lust, hate, and delusion.

So it was with reference to this that it was said: 'One should not neglect wisdom, should preserve truth, should cultivate relinquishment, and should train for peace.'

The tides of conceiving do not sweep over one who stands upon these foundations, and when the tides of conceiving no longer sweep over him he is called a sage at peace.' So it was said. And with reference to what was this said?

Monk, 'I am' is a conceiving; 'I am this' is a conceiving; 'I shall be' is a conceiving; 'I shall not be' is a conceiving; 'I shall have a physical form' is a conceiving; 'I shall be formless' is a conceiving; 'I shall be percipient' is a conceiving; 'I shall be non-percipient' is a conceiving; 'I shall be neither-percipient-nor-non-percipient' is a conceiving. Conceiving is a disease, conceiving is a tumor, conceiving is a dart. By

overcoming all conceivings, monk, one is called a sage at peace. And the sage at peace is not born, does not age, does not die; he is not shaken and does not yearn. For there is nothing present in him by which he might be born. Not being born, how could he age? Not aging, how could he die? Not dying, how could he be shaken? Not being shaken, why should he yearn?"

"Monks, through disenchantment with form, feeling, perception, volitional formations, and consciousness, through their fading away and cessation, the Tathagata, the Arahant, the Perfectly Enlightened One, is liberated by nonclinging; he is called a Perfectly Enlightened One. Through disenchantment with form, feeling, perception, volitional formations, and consciousness, through their fading away and cessation, a monk liberated by wisdom is liberated by nonclinging; he is called one liberated by wisdom."

"(...) My mind is obedient and is free from passion. For a long time it has been trained and well subdued. So evil is not to be found in me."

"(...) I am no one's servant. With the gaining of my object, Buddhahood, I wander through the world; there is no need for me to serve."

"Even temporary deliverance is impossible to the person who is fond of society."

"Attachment to things is a bond, here happiness is temporary and sorrow is greater and enjoyment is less. The wise person knowing this to be like a fish-hook in the throat lives alone."

"Having eliminated the five hindrances from the mind (sensuality, ill-will, physical and mental laziness, restlessness and worry, scepticism), having destroyed all defilements of the mind, having broken the fetters of attachment and being free,

Doing away with happiness and sorrow and the previous mental ease and mental agony, having gained equanimity, calm and purity,

In order to attain the supreme good, being strenuous, prudent, industrious, resolute in perseverance, possessed of the power of strength,

Not abandoning solitude and meditation, living always according to the Dhamma, realizing the painful consequences of forms of becoming,

Being diligent, aspiring to the eradication or craving, skilled, learned, mindful, proficient to examine the Dhamma, sure in the Path, energetic,

Like a lion not frightened by noises, like wind not in a net, like a lotus not smeared with the water,

As a lion, the king of beasts, strong with his teeth, roams overcoming other beasts, living in solitary surroundings,

Practising loving-kindness, equanimity, compassion, deliverance, and sympathetic joy at the appropriate time, unobstructed by all the world,

Having discarded lust, anger and delusion, having broken the fetters, entertaining no fear in death..."

"Confidence is the seed; self-control the rein; wisdom my yoke and plough; modesty is my pole; mind is the rope; mindfulness my ploughshare and goad.

Bodily action is well-guarded, speech is well-guarded, moderate in food, I make truth the destroyer of weeds and calm my release.

Exertion is my yoked-oxen which carries me towards Nibbana. It goes onward without stopping; having gone there one has no regrets.

In this way the ploughing is done; it bears the fruit of immortality. Having accomplished this ploughing, one becomes free from all suffering."

"With the old (kamma) extinct, nothing new (kamma) to be reproduced, the mind detached from future birth – they have destroyed the seeds of existence. Their desires do not spring up again and those wise ones go out even as this lamp. This precious jewel is in the Sangha. By this truth may there be peace!"

"If one renounces household life, becomes a recluse and leads a pure and celibate life; this is the worthiest jewel."

Uraga Sutta – The Snake's Skin

He who gives up anger which has arisen, as the snake poison diffused in the body is removed by antidotes, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who has completely destroyed lust as one cuts off a lotus flower in a lake, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who has completely destroyed craving like drying up a once swiftly-flowing river, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who has completely destroyed pride like a weak bridge of reeds swept away by a mighty flood, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who does not see any substantiality in forms of becoming as one does not find flowers on a fig tree, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who has no ill-temper within him and who has overcome all forms of becoming, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who has destroyed speculations, who is well-prepared without remainder, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who is neither restless nor indolent and who has overcome all such impediments, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who is neither restless nor indolent and knows that all in the world is unsubstantial, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who is neither restless nor indolent and knowing that all is unsubstantial, freed from greed, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who is neither restless nor indolent and knowing that all is unsubstantial, freed from lust, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who is neither restless nor indolent and knowing that all is unsubstantial, freed from anger, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who is neither restless nor indolent and knowing that all is unsubstantial, freed from delusion, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who has no unhealthy tendencies whatsoever and has completely destroyed the roots of evil, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who has no anxieties whatsoever which are the causes of entering this world, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who has no cravings whatsoever which cause attachments to becoming, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

He who has eradicated the five hindrances (sensuality, ill-will, physical and mental laziness, restlessness and worry, scepticism), freed from confusion, having overcome doubts and sorrow, that monk gives up the Cycle of Existence as the snake sheds its old decayed skin.

Utthana Sutta – Arousing. An urgent exhortation to exert effort

Arise! Sit up!

What advantage is there in your sleeping;
What sleep is there to those who are afflicted by disease,
Pierced by the arrow of suffering?

Arise! Sit up!

Train yourselves resolutely to attain Peace.
Do not let the King of Evil (Mara) knowing you are negligent,
Delude you and place you under his control.

Overcome this craving

To which gods and men remain attached and seek pleasure.
Do not let the opportune moment pass.
Those who let the opportune moment pass
Grieve when they are consigned to woe.

Negligence is a taint

And so is the taint which falls
Continuously, from negligence to negligence,
By earnestness and knowledge
Let one pluck out his dart of passions.

Sammaparibbajaniya Suta – The Correct Homeless Life

In him whom belief in the efficacy of omens like shooting stars, dreams and signs is destroyed; that monk who has avoided the resulting consequences would properly lead a homeless life.

Let the monk give up the desire for sense pleasure, either earthly or heavenly and passing beyond existence and understanding the Teaching, he would properly lead a homeless life.

Let the monk refrain from slander and give up anger and greed and be free from attraction and repulsion. He would properly lead a homeless life.

Having given up what is pleasant and unpleasant, grasping at nothing, not dependent upon anything, being free from the fetters, he would properly lead a homeless life.

Not seeing any value in material belongings, removing strong desire for grasping objects, being one who is unattached and who is not led by others, he would properly lead a homeless life.

Being one who is not opposed to anyone, either by word, thought or deed, understanding the Teaching well, aspiring to the state of Nibbana, he would properly lead a homeless life.

The monk who did not become elated, thinking, 'the people respect me', and when abused did not feel ill-will; and receiving food from others did not become exhilarated, he would properly lead a homeless life.

The monk who, abandoning craving and becoming, abstaining from harming and obstructing others, has overcome doubt and removed the arrow of desire, he would properly lead a homeless life.

The monk who, knowing what is suitable for himself, would not hurt anyone in the world; realizing the Teaching as it really is, he would properly lead a homeless life.

He in whom there are no latent evil tendencies whatsoever and all the roots of evil have been destroyed; who, overcoming desires, has freed himself from them, he would properly lead a homeless life.

One whose depravities are destroyed, who has abandoned egoism, who has completely escaped from the path of passion, who is restrained, emancipated and steadfast, he would properly lead a homeless life.

One who is confident, learned, who sees the path leading to Nibbana, a wise man who does not take sides with quarrelling sects; who has removed greed, anger and ill-will, he would properly lead a homeless life.

He who has conquered the defilements, who has torn asunder the veil of evil, who is well disciplined in the Teaching, who has gone to the other shore (Nibbana), who is firm and skillful in the knowledge concerning the destruction of kamma-producing tendencies, he would properly lead a homeless life.

One who has transcended egoistic thought in relation to the past and future, who is of exceedingly clear wisdom, who is released from all sensual objects, he would properly lead a homeless life.

Having realized the Truth, having understood the Teaching, having seen clearly the destruction of the depravities, by the elimination of all attachments, he would properly lead a homeless life.

Puralasa Sutta – On whom to bestow offerings

Do not ask about caste, but ask about conduct. Look at the flames of a fire. Where do they come from? From a piece of wood. In the same way a wise man may come from a lower caste; through his firmness and moral restraint he becomes noble.

This sense of truth quietens him, he learns self-control and, living a life of good conduct, he comes to complete understanding. This is where offerings should be given when offerings are due; this is where the Brahmin, the man intent on positive action, gives offerings.

There are wanderers who have given up homes and let sense pleasures go, who are practiced in restraint and whose movement is as straight as a shuttle. This is where offerings should be given when offerings are due; this is where the Brahmin, the man intent on positive action, gives offerings.

Those are those who are free from passion and with well composed faculties, who like the moon that has got free from the grip of Rahu. This is where offerings should be given when offerings are due; this is where the Brahmin, the man intent on positive action, gives offerings.

There is no clinging to anything for these world-wanderers. They are always mindful and self-thoughts have been left behind. This is where offerings should be given when offerings are due; this is where the Brahmin, the man intent on positive action, gives offerings.

The wandering conqueror – who has let sense pleasures go – has seen where birth and death end. In the fullness of extinguishing he is cool like a lake: he is the One-Thus-Come (Tathagata) and worthy of offerings.

On a par with his equals, the even-minded, and beyond comparison with the uneven, the One-Thus-Come has limitless understanding. Nothing in this world or anywhere can pollute him: the One-Thus-Come is worthy of offerings.

Pride and deceit do not exist; there is no trace of ignorance, of self-thoughts, of desire. Anger has been lost, and in the utter calm of full extinguishing the brahmin has removed the taint of grief. The One-Thus-Come is worthy of offerings.

Resting places for the mind have gone. Grasping is no longer there at all. Clinging to nothing in this world or anywhere, the One-Thus-Come is worthy of offerings.

He has crossed the stream, the mind is composed. In the perfection of knowledge he has realized the way things are. He is in his last body, and the passions are burnt out. The One-Thus-Come is worthy of offerings.

Then intoxication of being has been destroyed and eliminated, and so has abuse of speech; there is none of it. Liberated and fulfilled in every respect, the One-Thus-Come is worthy of offerings.

He has shaken off ties, he is not tied down in any way, and there is never any pride, even when he is amongst proud people. He has come to understand where suffering begins and how far it goes. The One-Thus-Come is worthy of offerings.

He seeks seclusion, not accepting desires and untouched by opinions. No objects of sense are clung to, none whatsoever: the One-Thus-Come is worthy of offerings.

All ties of every description, thoroughly examined, are destroyed and eliminated; they have all gone. Calm in the freedom of extinguished attachment, he is the One-Thus-Come and worthy of offerings.

He sees the end of birth, the end of habit-chains. He has left completely the path of passion: pure, faultless, spotless, flawless, he is the One-Thus-Come and worthy of offerings.

He does not see himself in terms of the self; poised, upright, firm, and free from desire, harshness and doubt, he is the One-Thus-Come and worthy of offerings.

There is nothing in him that can lead to bewilderment; causes of ignorance are gone, there are none whatsoever. He perceives with insight all phenomena. He bears the last body. Full enlightenment is reached, ultimate and blissful, and purification of the person takes place. This is the One-Thus-Come and is worthy of offerings.

Magha Sutta

There are people who wander around in this world, without attachments, possessions, with nothing. They are whole and complete and they have control of the self.

When the time comes for giving, these are the people to give to. These are the people whom the well-intentioned brahmin should give to.

Those who have cut off the fetters and bonds, who are tamed, free, passionless and desireless.

Those who are freed from all fetters, have tamed the wild and become free, free from the rage of passion and from desire.

Getting rid of lust, hatred and delusion, they have eradicated the defilements and have perfected the religious life.

There are people with no room for trickery or pride. They have no greed, no thoughts of 'I', no desire.

They have gone across the ocean, for they did not fall prey to the thirst of craving. And so now they can live and move around without thoughts of 'I'.

They do not have longings or yearnings for anything in the world. They have no longing to be something in this world and no longing to be in any other world.

They have given up pleasure that is sense-based and they have perfect and fine self-control. They walk from one place to another without homes to return to and they move with directness, like a shuttle.

They are free from lust, their senses are well composed. They are free, slipped loose, like the moon easing free from the teeth of Rahu (the Eclipse).

They are quietened and calm, with no passions or anger. They are not going anywhere in this world once they die: they have given up rebirth.

They have given up birth and death with no remainder and they have gone beyond all doubt and uncertainty.

They are islands unto themselves. They have nothing. They go from place to place and in every way they are free.

They know precisely what this sentence means: "There will not be a rebirth: no more becoming. This is my last existence."

Kama Sutta

If he who desires sensual pleasures is successful, he will certainly be gratified, having obtained what a mortal wishes for.

But if those sensual pleasures are denied to the person who desires and wishes for them, he will suffer as one pierced with darts.

He who avoids sensual pleasures as he would avoid crushing the head of a snake with his foot, such a one, being thoughtful, will conquer his desire.

He who desires different sense objects, such as estates, gardens, gold, money, horses, servants, relations, passions will overpower him, dangers will crush him and pain will follow him as water leaks into a wrecked ship.

Therefore, let one always be thoughtful and avoid sensual pleasures; having abandoned them let him cross the flood of defilements and, like baling out a damaged ship, go to the further shore (Nibbana).

Guhattaka Sutta

That man who is greatly attached to the cave of the body and sunk in delusion, such a one is far from detachment. Sensual pleasures are not easy to abandon in the world.

Those who are bound to worldly pleasures, conditioned by craving, are difficult to liberate; they cannot be liberated by others. Perceiving their past and future indulgence they hanker after sensuality.

Those who are greedy, engage in and are infatuated by sensual pleasures; who remain stingy in a miserable state, wail: 'What will happen to us after death?'

Therefore a person should train himself in the immediate present. If he knows that the world is wicked, he should not take the wicked way. Life is short, say the wise.

I observe these trembling beings of the world given to desire for various states of becoming; they are wrecked who cringe at death, not being free from craving for repeated birth.

Look at those who struggle after their petty ambitions, like fish in a stream that is fast drying up. Seeing this, let one fare unselfish in this life, while ceasing to worry about various states of becoming.

Overcoming desire alike for sensory enjoyment and their causes, comprehending sense impressions, not hankering after enjoyments and not doing what is against one's conscience, the wise one does not get attached to what he sees or hears.

Having realized the nature of ideas, the sage is not attached to worldly objects. Having pulled out the dart of passion and faring heedfully, he does not crave for this world or the next.

Dutthagatthaka Sutta – Corruption

Some people speak with malicious intentions and others with the conviction that they are right. But the sage does not enter into any controversy that has arisen. Therefore, the sage is free from all mental obstruction.

The person who is led by his impelling desire and continues according to his inclinations, finds it difficult to give up those views he adheres to. Coming to conclusions of his own, he speaks in accordance with his knowledge.

If a person, without being asked, praises his own virtue and practices to others, or talks of himself, the good say he is ignoble.

The calm, disciplined one who abstains from praising himself for his virtues, declaring, 'So I am', the good call him a noble. In him there is no arrogance concerning the world.

He whose views are mentally constructed, causally formed, highly esteemed but not pure, views in which he sees personal advantage, will experience a calm which is unstable.

It is hard to go beyond preconceived ideas reached by passing judgment regarding doctrines. Therefore, with regard to these views he rejects one and grasps another.

For the person with spiritual excellence, nowhere in the world does he have any mentally-constructed view about various spheres of becoming. As he has eradicated delusion and deceit, in what manner can he be reckoned? He cannot be reckoned in any manner whatsoever.

He who is attached enters into debate about doctrines. By what and how can an unattached person be characterized? He has nothing to grasp or reject; he has purified all views.

Jara Sutta – Decay

Short indeed is this life; one dies within a hundred years, but if anyone survives longer than that he surely dies of decay.

People grieve for the things they are attached to as 'mine', but there is no enduring object of grasping. Comprehending this situation, the wise one should lead a homeless life.

What one grasps thinking, 'this is mine', is left behind by death. Recognizing this fact, let not the wise one who follows the right path turn to acquisitiveness.

The awakened man does not see what he has dreamt in sleep; likewise one does not see the beloved that has passed away and is dead.

Seen and heard are those people whose particular names are mentioned; but only the name of a person remains when he has passed away.

The selfish, greedy ones do not give up sorrow, lamentation and miserliness. Hence, the sages, giving up objects of grasping, wander about with insight into tranquility.

For the disciplined one who leads a contemplative life and cultivates a mind of seclusion, it is to be expected that he will not continue in existence.

The sage who is independent in all circumstances, does not exhibit like or dislike. Sorrow and avarice do not cling to him as water does not stick to the lotus leaf.

As a drop of water does not stick to a lotus leaf or as a lotus flower is untainted by the water, so the sage does not cling to anything – seen, heard or thought.

The liberated one does not seek anything that is seen, heard or thought. He does not seek purity through anything else for he has neither passion nor dispassion.

Purabheda Sutta – Qualities of a Muni (“The Perfect Man”)

A man who is calmed, who has extinguished all his cravings before the time his body disintegrates into nothing, who has no concern with how things began or with how they will end and no fixation with what happens in between: such a man has no preferences.

He has no anger, no fear and no pride. Nothing disturbs his composure and nothing gives him cause for regret. He is the wise man who is restrained in speech.

He has no longing for the future and no grief for the past; there are no views or opinions that lead him. He can see detachment from the entangled world of sense-impression.

He does not conceal anything and there is nothing he holds on to. Without acquisitiveness or envy, he remains unobtrusive; he has no disdain or insult for anyone.

He is not a man who is full of himself, or a man who is addicted to pleasure; he is a man who is gentle and alert, with no blind faith; he shows no aversion to anything.

He is not a person who works because he wants something; if he gets nothing at all he remains unperturbed. There is no craving to build up the passion to taste new pleasures.

His mindfulness holds him poised in a constant even-mindedness, where arrogance is impossible; he makes no comparisons with the rest of the world as “superior”, “inferior” or “equal”.

Because he understands the Way Things Are, he is free from dependency and there is nothing he relies on. For him there is no more craving to exist or not to exist.

This is what I call a man who is calmed. It is a man who does not seek after pleasure, who has nothing to tie him down, who has gone beyond the pull of attachment.

It is a man without sons, a man without wealth, without fields, without cows – a man with nothing in him that he grasps at as his and nothing in him that he rejects as not his.

He is a man who receives false criticisms from other people, from priests and hermits but who remains undisturbed and unmoved by their words.

It is a man without greed and without possessiveness; it is a man who, as a man of wisdom, does not consider himself “superior”, “inferior” or “equal”. It is a man who does not enter speculation, a man who is free from speculations.

It is a man who has nothing in this world that he calls his own and who does not grieve for not having anything. He is calmed who does not take speculative views.

The Supreme Path Of Discipleship: The Precepts Of The Gurus

I. The Ten Causes Of Regret

The devotee seeking Liberation and Omniscience of Buddhahood should first meditate upon these ten things which are causes of regret:

- (1) Having obtained the difficult-to-obtain, free, and endowed human body, it would be a cause of regret to fritter life away.
- (2) Having obtained this pure and difficult-to-obtain, free, and endowed human body, it would be a cause of regret to die an irreligious and worldly man.
- (3) This human life in the Kali-Yuga [Age of Darkness] being so brief and uncertain, it would be a cause of regret to spend it in worldly aims and pursuits.
- (4) One's own mind being of the nature of the Dharma-Kaya, uncreated, it would be a cause of regret to let it be swallowed by the morass of the world's illusion.
- (5) The holy guru being the guide on the Path, it would be a cause of regret to be separated from him before attaining Enlightenment.
- (6) Religious faith and vows being the vessel which conveyeth one to Emancipation, it would be a cause of regret were they to be shattered by the force of uncontrolled passions.
- (7) The Perfect Wisdom having been found within oneself in virtue of the guru's grace, it would be a cause of regret to dissipate it amidst the jungle of worldliness.
- (8) To sell like so much merchandise the Sublime Doctrine of the Sages would be a cause of regret.
- (9) Inasmuch as all beings are our kindly parents, it would be a cause of regret to have aversion for and thus disown or abandon any of them.
- (10) The prime of youth being the period of development of the body, speech, and mind, it would be a cause of regret to waste it in vulgar indifference.

These are The Ten Causes of Regret.

II. The Ten Requirements

- (1) Having estimated one's own capabilities, one requireth a sure line of action.
- (2) To carry out the commands of a religious preceptor, one requireth confidence and diligence.
- (3) To avoid error in choosing a guru, the disciple requireth knowledge of his own faults and virtues.
- (4) Keeness of intellect and unwavering faith are required to tune in with the mind of the spiritual preceptor.
- (5) Unceasing watchfulness and mental alertness, graced with humility, are required to keep the body, speech, and mind unsullied by evil.
- (6) Spiritual armour and strength of intellect are required for the fulfilment of one's heart's vows.
- (7) Habitual freedom from desire and attachment is necessary if one would be free from bondage.
- (8) To acquire the Twofold Merit, born of right motives, right actions, and the altruistic dedication of their results, there is need of unceasing effort.
- (9) The mind, imbued with love and compassion in thought and deed, ought ever to be directed to the service of all sentient beings.
- (10) Through hearing, understanding, and wisdom, one should so comprehend the nature of all things as not to fall into the error of regarding matter and phenomena as real.

These are The Ten Requirements.

III. The Ten Things To Be Done

- (1) Attach thyself to a religious preceptor endowed with spiritual power and complete knowledge.
- (2) Seek a delightful solitude endowed with psychic influences as a hermitage.
- (3) Seek friends who have beliefs and habits like thine own and in whom thou canst place thy trust.
- (4) Keeping in mind the evils of gluttony, use just enough food to keep thee fit during the period of thy retreat.
- (5) Study the teachings of the Great Sages of all sects impartially.
- (6) Study the beneficent sciences of medicine and astrology, and the profound art of omens.
- (7) Adopt such regimen and manner of living as will keep thee in good health.
- (8) Adopt such devotional practices as will conduce to thy spiritual development.
- (9) Retain such disciples as are firm in faith, meek in spirit, and who appear to be favoured by karma in their quest for Divine Wisdom.
- (10) Constantly maintain alertness of consciousness in walking, in sitting, in eating, and in sleeping.

These are The Ten Things To Be Done.

IV. The Ten Things To Be Avoided

- (1) Avoid a guru whose heart is set on acquiring worldly fame and possessions.
- (2) Avoid friends and followers who are detrimental to thy peace of mind and spiritual growth.
- (3) Avoid hermitages and places of abode where there happen to be many persons who annoy and distract thee.
- (4) Avoid gaining thy livelihood by means of deceit and theft.
- (5) Avoid such actions as harm thy mind and impede thy spiritual development.
- (6) Avoid such acts of levity and thoughtlessness as lower thee in another's esteem.
- (7) Avoid useless conduct and actions.
- (8) Avoid concealing thine own faults and speaking loudly of those of others.
- (9) Avoid such food and habits as disagree with thy health.
- (10) Avoid such attachments as are inspired by avarice.

These are The Ten Things To Be Avoided.

V. The Ten Things Not To Be Avoided

- (1) Ideas, being the radiance of the mind, are not to be avoided.
- (2) Thought-forms, being the revelry of Reality, are not to be avoided.
- (3) Obscuring passions, being the means of reminding one of Divine Wisdom [which giveth deliverance from them], are not to be avoided [if rightly used to enable one to taste life to the full and thereby reach disillusionment].
- (4) Affluence, being the manure and water for spiritual growth, is not to be avoided.
- (5) Illness and tribulations, being teachers of piety, are not to be avoided.
- (6) Enemies and misfortune, being the means of inclining one to a religious career, are not to be avoided.
- (7) That which cometh of itself, being a divine gift, is not to be avoided.
- (8) Reason, being in every action the best friend, is not to be avoided.
- (9) Such devotional exercises of body and mind as one is capable of performing are not to be avoided.
- (10) The thought of helping others, howsoever limited one's ability to help others may be, is not to be avoided.

These are The Ten Things Not To Be Avoided.

VI. The Ten Things One Must Know

- (1) One must know that all visible phenomena, being illusory, are unreal.
- (2) One must know that the mind, being without independent existence [apart from the One Mind], is impermanent.
- (3) One must know that ideas arise from a concatenation of causes.
- (4) One must know that the body and speech, being compounded of the four elements, are transitory.
- (5) One must know that the effects of past actions, whence cometh all sorrow, are inevitable.
- (6) One must know that sorrow, being the means of convincing one of the need of the religious life, is a guru.
- (7) One must know that attachment to worldly things maketh material prosperity inimical to spiritual progress.
- (8) One must know that misfortune, being the means of leading one to the Doctrine, is also a guru.
- (9) One must know that no existing thing has an independent existence.
- (10) One must know that all things are interdependent.

These are The Ten Things One Must Know.

VII. The Ten Things To Be Practised

- (1) One should acquire practical knowledge of the Path by treading it, and not be as are the multitude [who profess, but do not practise, religion].
- (2) By quitting one's own country and dwelling in foreign lands, one should acquire practical knowledge of non-attachment.
- (3) Having chosen a religious preceptor, separate thyself from egotism and follow his teachings implicitly.
- (4) Having acquired mental discipline by hearing and meditating upon religious teachings, boast not of thine attainment, but apply it to the realization of Truth.
- (5) Spiritual knowledge having dawned in oneself, neglect it not through slothfulness, but cultivate it with ceaseless vigilance.
- (6) Once having experienced spiritual illumination, commune with it in solitude, relinquishing the worldly activities of the multitude.
- (7) Having acquired practical knowledge of spiritual things and made the Great Renunciation, permit not the body, speech or mind to become unruly, but observe the three vows, of poverty, chastity, and obedience.
- (8) Having resolved to attain the Highest Goal, abandon selfishness and devote thyself to the service of others.
- (9) Having entered upon the mystic Mantrayanic Pathway, permit not the body, the speech, or the mind to remain unsanctified, but practise the threefold mandala.
- (10) During the period of youth, frequent not those who cannot direct thee spiritually, but acquire practical knowledge painstakingly at the feet of a learned and pious guru.

These are The Ten Things To Be Practised.

VIII. The Ten Things To Be Persevered In

- (1) Novices should persevere in listening to, and meditating upon, religious teachings.
- (2) Having had spiritual experience, persevere in meditation and mental concentration.
- (3) Persevere in solitude until the mind hath been yogically disciplined.
- (4) Should thought-processes be difficult to control, persevere in thine efforts to dominate them.
- (5) Should there be a great drowsiness, persevere in thine efforts to invigorate the intellect [or to control the mind].
- (6) Persevere in meditation until thou attainest the imperturbable mental tranquility of samadhi.
- (7) Having attained this state of samadhi, persevere in patience of body, speech, and mind.
- (8) Should various misfortunes assail thee, persevere in patience of body, speech and mind.
- (9) Should there be great attachment, hankering, or mental weakness, persevere in an effort to eradicate it as soon as it manifesteth itself.
- (10) Should benevolence and pity be weak within thee, persevere in directing the mind towards Perfection.

These are The Ten Things To Be Persevered In.

IX. The Ten Incentives

- (1) By reflecting upon the difficulty of obtaining an endowed and free human body, mayest thou be incited to adopt the religious career.
- (2) By reflecting upon death and the impermanence of life, mayest thou be incited to live piously.
- (3) By reflecting upon the irrevocable nature of the results which inevitably arise from actions, mayest thou be incited to avoid impiety and evil.
- (4) By reflecting upon the evils of life in the round of successive existences, mayest thou be incited to seek Emancipation.
- (5) By reflecting upon the miseries which all sentient beings suffer, mayest thou be incited to attain deliverance therefrom by enlightenment of mind.
- (6) By reflecting upon the perversity and illusory nature of the mind of all sentient beings, mayest thou be incited to listen to, and meditate upon, the Doctrine.
- (7) By reflecting upon the difficulty of eradicating erroneous concepts, mayest thou be incited to constant meditation [which overcometh them].
- (8) By reflecting upon the predominance of evil propensities in this Kali-Yuga [or Age of Darkness], mayest thou be incited to seek their antidote [in the Doctrine].
- (9) By reflecting upon the multiplicity of misfortunes in this Age of Darkness, mayest thou be incited to perseverance [in the quest for Emancipation].
- (10) By reflecting upon the uselessness of aimlessly frittering away thy life, mayest thou be incited to diligence [in the treading of the Path].

These are The Ten Incentives.

X. The Ten Errors

- (1) Weakness of faith combined with strength of intellect are apt to lead to the error of talkativeness.
- (2) Strength of faith combined with weakness of intellect are apt to lead to the error of narrow-minded dogmatism.
- (3) Great zeal without adequate religious instruction is apt to lead to the error of losing oneself in the darkness of unconsciousness.
- (4) Meditation without sufficient preparation through having heard and pondered the Doctrine is apt to lead to error of going to erroneous extremes [or following misleading paths].
- (5) Without practical and adequate understanding of the Doctrine, one is apt to fall into the error of religious self-conceit.
- (6) Unless the mind be trained to selflessness and infinite compassion, one is apt to fall into the error of seeking liberation for self alone.
- (7) Unless the mind be disciplined by knowledge of its own immaterial nature, one is apt to fall into the error of diverting all activities along the path of worldliness.
- (8) Unless all worldly ambitions be eradicated, one is apt to fall into the error of allowing oneself to be dominated by worldly motives.
- (9) By permitting credulous and vulgar admirers to congregate about thee, there is liability of falling into the error of becoming puffed up with worldly pride.
- (10) By boasting of one's occult learning and powers, one is liable to fall into the error of proudly exhibiting proficiency in worldly rites.

These are The Ten Errors.

XI. The Ten Resemblances Wherein One May Err

- (1) Desire may be mistaken for faith.
- (2) Attachment may be mistaken for benevolence and compassion.
- (3) Cessation of thought-processes may be mistaken for the quiescence of infinite mind, which is the true goal.
- (4) Sense perceptions [or phenomena] may be mistaken for complete realization.
- (5) A mere glimpse of Reality may be mistaken for complete realization.
- (6) Those who outwardly profess, but do not practise, religion may be mistaken for true devotees.
- (7) Slaves of passion may be mistaken for masters of yoga who have liberated themselves from all conventional laws.
- (8) Actions performed in the interest of self may be mistakenly regarded as being altruistic.
- (9) Deceptive methods may be mistakenly regarded as being prudent.
- (10) Charlatans may be mistaken for Sages.

These are The Ten Resemblances Wherein One May Err.

XII. The Ten Things Wherein One Erreth Not

- (1) In being free from attachment to all objects, and being ordained a bhikshu into the Holy Order, forsaking home and entering upon the homeless state, one doth not err.
- (2) In revering one's spiritual preceptor, one doth not err.
- (3) In thoroughly studying the Doctrine, hearing discourses thereon, and reflecting and meditating upon it, one doth not err.
- (4) In nourishing lofty aspirations and lowly demeanour, one doeth not err.
- (5) In entertaining liberal views [as to religion] and yet being firm in observing [formal religious] vows, one does not err.
- (6) In having greatness of intellect and smallness of pride, one doth not err.
- (7) In being wealthy in religious doctrines and diligent in meditating upon them, one doth not err.
- (8) In having profound religious learning, combined with knowledge of things spiritual and absence of pride, one doth not err.
- (9) By passing one's whole life in solitude [and meditation], one doth not err.
- (10) In being unselfishly devoted to doing good to others, by means of wise methods, one doth not err.

These are The Ten Things Wherein One Erreth Not.

XIII. The Thirteen Grievous Failures

- (1) If, after having been born a human being, one give no heed to the Holy Doctrine, one resembleth a man who returneth empty-handed from a land rich in precious gems; and this is a grievous failure.
- (2) If, after having entered the door of the Holy Order, one return to the life of the householder, one resembleth a moth plunging into the flame of a lamp; and this is a grievous failure.
- (3) To dwell with a sage and remain in ignorance is to be like a man dying of thirst on the shore of a lake; and this is a grievous failure.
- (4) To know the moral precepts and not apply them to the cure of obscuring passions is to be like a diseased man carrying a bag of medicine which he never useth; and this is a grievous failure.
- (5) To preach religion and not practise it is to be like a parrot saying a prayer; and this is a grievous failure.
- (6) The giving in alms and charity of things obtained by theft, robbery, or deceit, is like lightning striking the surface of water; and this is a grievous failure.
- (7) The offering to the deities of meat obtained by killing animate beings is like offering a mother the flesh of her own child; and this is a grievous failure.
- (8) To exercise patience for merely selfish ends rather than for doing good to others is to be like a cat exercising patience in order to kill a rat; and this is a grievous failure.
- (9) Performing meritorious actions in order merely to attain fame and praise in this world is like bartering the mystic wish-granting gem for a pellet of goat's dung; and this is a grievous failure.
- (10) If, after having heard much of the Doctrine, one's nature still be unattuned, one is like a physician with a chronic disease; and this is a grievous failure.
- (11) To be clever concerning precepts yet ignorant of the spiritual experiences which come from applying them is to be like a rich man who hath lost the key of his treasury; and this is a grievous failure.
- (12) To attempt to explain to others doctrines which one hath not completely mastered oneself is to be like a blind man leading the blind; and this is a grievous failure.

- (13) To hold the experiences resulting from the first stage of meditation to be those of the final stage is to be like a man who mistaketh brass for gold; and this is a grievous failure.

These are The Thirteen Grievous Failures.

XIV. The Fifteen Weaknesses

- (1) A religious devotee showeth weakness if he allows his mind to be obsessed with worldly thoughts while dwelling in solitude.
- (2) A religious devotee who is the head of a monastery showeth weakness if he seek his own interests [rather than those of the brotherhood].
- (3) A religious devotee showeth weakness if he be careful in the observance of moral discipline and lacking in moral restraint.
- (4) It showeth weakness in one who hath entered upon the Righteous Path to cling to worldly feelings of attraction and repulsion.
- (5) It showeth weakness in one who hath renounced worldliness and entered the Holy Order to hanker after acquiring merit.
- (6) It showeth weakness in one who hath caught a glimpse of Reality to fail to preserve in sadhana [or yogic meditation] till the dawning of Full Enlightenment.
- (7) It showeth weakness in one who is a religious devotee to enter upon the Path and then be unable to tread it.
- (8) It showeth weakness in one who hath no other occupation than religious devotion to be unable to eradicate from himself unworthy actions.
- (9) It showeth weakness in one who hath chosen the religious career to have hesitancy in entering into close retreat while knowing full well that the food and everything needed would be provided unasked.
- (10) A religious devotee who exhibiteth occult powers when practising exorcism or in driving away diseases showeth weakness.
- (11) A religious devotee showeth weakness if he barter sacred truths for food and money.
- (12) One who is vowed to the religious life showeth weakness if he cunningly praise himself while disparaging others.
- (13) A man of religion who preacheth loftily to others and doth not live loftily himself showeth weakness.
- (14) One who professeth religion and is unable to live in solitude in his own company and yet knoweth not how to make himself agreeable in the company of others showeth weakness.

- (15) The religious devotee showeth weakness if he be not indifferent to comfort and to hardship.

These are The Fifteen Weaknesses.

XV. The Twelve Indispensable Things

- (1) It is indispensable to have an intellect endowed with the power of comprehending and applying the Doctrine to one's own needs.
- (2) At the very beginning [of one's religious career], it is indispensably necessary to have the most profound aversion for the interminable sequence of repeated deaths and births.
- (3) A guru capable of guiding thee on the Path of Emancipation is also indispensable.
- (4) Diligence combined with fortitude and invulnerability to temptation are indispensable.
- (5) Unceasing perseverance in neutralizing the results of evil deeds, by the performance of good deeds, and the fulfilling of the threefold vow, to maintain chastity of body, purity of mind, and control of speech, are indispensable.
- (6) A philosophy comprehensive enough to embrace the whole of knowledge is indispensable.
- (7) A system of meditation which will produce the power of concentrating the mind upon anything whatsoever is indispensable.
- (8) An art of living which will enable one to utilize each activity [of body, speech, and mind] as an aid on the Path is indispensable.
- (9) A method of practising the select teachings which will make them more than mere words is indispensable.
- (10) Special instructions [by a wise guru] which will enable one to avoid misleading paths, temptations, pitfalls, and dangers are indispensable.
- (11) Indomitable faith combined with supreme serenity of mind are indispensable at the moment of death.
- (12) As a result of having practically applied the select teachings, the attainment of spiritual powers capable of transmuting the body, the speech, and the mind into their divine essences is indispensable.

These are The Twelve Indispensable Things.

XVI. The Ten Signs Of A Superior Man

- (1) To have but little pride and envy is the sign of a superior man.
- (2) To have but few desires and satisfaction with simple things is the sign of a superior man.
- (3) To be lacking in hypocrisy and deceit is the sign of a superior man.
- (4) To regulate one's conduct in accordance with the law of cause and effect as carefully as one guardeth the pupils of one's eyes is the sign of a superior man.
- (5) To be faithful to one's engagements and obligations is the sign of a superior man.
- (6) To be able to keep alive friendships while one [at the same time] regardeth all beings with impartiality is the sign of a superior.
- (7) To look with pity and without anger upon those who live evilly is the sign of a superior man.
- (8) To allow unto others the victory, taking unto oneself the defeat, is the sign of a superior man.
- (9) To differ from the multitude in every thought and action is the sign of a superior man.
- (10) To observe faithfully and without pride one's vows of chastity and piety is the sign of a superior man.

These are The Ten Signs Of A Superior Man. Their opposites are The Ten Signs Of An Inferior Man.

XVII. The Ten Useless Things

- (1) Our body being illusory and transitory, it is useless to give over-much attention to it.
- (2) Seeing that when we die we must depart empty-handed and on the morrow after our death our corpse is expelled from our own house, it is useless to labour and to suffer privations in order to make for oneself a home in this world.
- (3) Seeing that, when we die, our descendants [if spiritually unenlightened] are unable to render us the least assistance, it is useless for us to bequeath to them worldly [rather than spiritual] riches, even out of love.
- (4) Seeing that when we die we must go on our way alone and without kinsfolk or friends, it is useless to have devoted time [which ought to have been dedicated to the winning of Enlightenment] to their humouring and obliging, or in showering loving affection upon them.
- (5) Seeing that our descendants themselves are subject to death and that whatever worldly goods we may bequeath to them are certain to be lost eventually, it is useless to make bequests of the things of this world.
- (6) Seeing that when death cometh one must relinquish even one's own home, it is useless to devote life to the acquisition of worldly things.
- (7) Seeing that unfaithfulness to the religious vows will result in one's going to the miserable states of existence, it is useless to have entered the Order if one live not a holy life.
- (8) To have heard and thought about the Doctrine and not practiced it and acquired spiritual powers to assist thee at the moment of death is useless.
- (9) It is useless to have lived, even for a very long time, with a spiritual preceptor if one be lacking in humility and devotion and thus be unable to develop spiritually.
- (10) Seeing that all existing and apparent phenomena are ever transient, changing, and unstable, and more especially that the worldly life affordeth neither reality nor permanent gain, it is useless to have devoted oneself to the profitless doings of this world rather than to the seeking of Divine Wisdom.

These are The Ten Useless Things.

XVIII. The Ten Self-Imposed Troubles

- (1) To enter the state of the householder without means of sustenance produceth self-imposed trouble as doth an idiot eating acronite.
- (2) To live a thoroughly evil life and disregard the Doctrine produceth self-imposed trouble as doth an insane person jumping over a precipice.
- (3) To live hypocritically produceth self-imposed trouble as doth a person who putteth poison in his own food.
- (4) To be lacking in firmness of mind and yet attempt to act as the head of a monastery produceth self-imposed trouble as doth a feeble old woman who attempteth to herd the cattle.
- (5) To devote oneself wholly to selfish ambitions and not to strive for the good of others produceth self-imposed trouble as doth a blind man who alloweth himself to become lost in a desert.
- (6) To undertake difficult tasks and not have the ability to perform them produceth self-imposed trouble as doth a man without strength who trieth to carry a heavy load.
- (7) To transgress the commandments of the Buddha or of the holy guru through pride and self-conceit produceth self-imposed trouble as doth a king who followeth a perverted policy.
- (8) To waste one's time loitering about towns and villages instead of devoting it to meditation produceth self-imposed trouble as doth a deer that descendeth to the valley instead of keeping to the vastness of the mountains.
- (9) To be absorbed in the pursuit of worldly things rather than in nourishing the growth of Divine Wisdom produceth self-imposed trouble as doth an eagle when it breaketh its wing.
- (10) Shamelessly to misappropriate offerings which have been dedicated to the guru or to the Trinity produceth self-imposed trouble as doth a child swallowing live coals.

These are The Ten Self-Imposed Troubles.

XIX. The Ten Things Wherein One Doeth Good To Oneself

- (1) One doeth good to oneself by abandoning worldly convention and devoting oneself to the Holy Dharma.
- (2) One doeth good to oneself by departing from home and kindred and attaching oneself to a guru of saintly character.
- (3) One doeth good to oneself by relinquishing worldly activities and devoting oneself to the three religious activities – hearing, reflecting, and meditating [upon the chosen teachings].
- (4) One doeth good to oneself by giving up social intercourse and dwelling alone in solitude.
- (5) One doeth good to oneself by renouncing desire for luxury and ease during hardship.
- (6) One doeth good to oneself by being contented with simple things and free from craving for worldly possessions.
- (7) One doeth good to oneself by making and firmly adhering to the resolution not to take advantage of others.
- (8) One doeth good to oneself by attaining freedom from hankering after the transitory pleasures of this life and devoting oneself to the realization of the eternal bliss of Nirvana.
- (9) One doeth good to oneself by abandoning attachment to visible material things [which are transitory and unreal] and attaining knowledge of Reality.
- (10) One doeth good to oneself by preventing the three doors to knowledge [the body, the speech, and the mind] from remaining spiritually undisciplined and by acquiring, through right use of them, the Twofold Merit.

These are The Ten Things Wherein One Doeth Good To Oneself.

XX. The Ten Best Things

- (1) For one of little intellect, the best thing is to have faith in the law of cause and effect.
- (2) For one of ordinary intellect, the best thing is to recognize, both within and without oneself, the workings of the law of opposites.
- (3) For one of superior intellect, the best thing is to have thorough comprehension of the inseparableness of the knower, the object of knowledge, and the act of knowing.
- (4) For one of little intellect, the best meditation is complete concentration of mind upon a single object.
- (5) For one of ordinary intellect, the best meditation is unbroken concentration of mind upon the two dualistic concepts [of phenomena and noumena, and consciousness and mind].
- (6) For one of superior intellect, the best meditation is to remain in mental quiescence, the mind devoid of all thought-processes, knowing that the meditator, the object of meditation, and the act of meditation constitute an inseparable unity.
- (7) For one of little intellect, the best religious practice is to live in strict conformity with the law of cause and effect.
- (8) For one of ordinary intellect, the best religious practice is to regard all objective things as though they were images seen in a dream or produced by magic.
- (9) For one of superior intellect, the best religious practice is to abstain from all worldly desires and actions, [regarding all sangsaric things as though they were non-existent].
- (10) For those of all three grades of intellect, the best indication of spiritual progress is the gradual diminution of obscuring passions and selfishness.

These are The Ten Best Things.

XXI. The Ten Grievous Mistakes

- (1) For a religious devotee to follow a hypocritical charlatan instead of a guru who sincerely practiced the Doctrine is a grievous mistake.
- (2) For a religious devotee to apply himself to vain worldly sciences rather than to seeking the chosen secret teachings of the Great Sages is a grievous mistake.
- (3) For a religious devotee to make far-reaching plans as though he were going to establish permanent residence [in this world] instead of living as though each day were the last he had to live is a grievous mistake.
- (4) For a religious devotee to preach the Doctrine to the multitude [ere having realized it to be true] instead of meditating upon it [and testing its truth] in solitude is a grievous mistake.
- (5) For a religious devotee to be like a miser and hoard up riches instead of dedicating them to religion and charity is a grievous mistake.
- (6) For a religious devotee to give way in body, speech, and mind to the shamelessness of debauchery instead of observing carefully the vows [of purity and chastity] is a grievous mistake.
- (7) For a religious devotee to spend his life between worldly hopes and fears instead of gaining understanding of Reality is a grievous mistake.
- (8) For a religious devotee to try to reform others instead of reforming himself is a grievous mistake.
- (9) For a religious devotee to strive after worldly powers instead of cultivating his own innate spiritual powers is a grievous mistake.
- (10) For a religious devotee, to be idle and indifferent instead of persevering when all the circumstances favourable for spiritual advancement are present is a grievous mistake.

These are The Ten Grievous Mistakes.

XXII. The Ten Necessary Things

- (1) At the very outset [of one's religious career], one should have so profound an aversion for the continuous succession of deaths and births [to which all who have not attained Enlightenment are subject] that one will wish to flee from it even as a stag fleeth from captivity.
- (2) The next necessary thing is perseverance so great that one regretteth not the losing of one's life [in the quest for Enlightenment], like that of the husbandman who tilleth his fields and regretteth not the tilling even though he die on the morrow.
- (3) The third necessary thing is joyfulness of mind like that of a man who hath accomplished a great deed of far-reaching influence.
- (4) Again, one should comprehend that, as with a man dangerously wounded by an arrow, there is not a moment of time to be wasted.
- (5) One needeth ability to fix the mind on a single thought even as doth a mother who hath lost her only son.
- (6) Another necessary thing is to understand that there is no need of doing anything, even as a cowherd whose cattle have been driven off by enemies understandeth that he can do nothing to recover them.
- (7) It is primarily requisite for one to hunger after the Doctrine even as a hungry man hungereth after good food.
- (8) One needeth to be as confident of one's mental ability as doth a strong man of his physical ability to hold fast to a precious gem which he hath found.
- (9) One must expose the fallacy of dualism as one doth the falsity of a liar.
- (10) One must have confidence in the Thatness [as being the Sole Refuge] even as an exhausted crow far from land hath confidence in the mast of the ship upon which it resteth.

These are The Ten Necessary Things.

XXIII. The Ten Unnecessary Things

- (1) If the empty nature of the mind be realized, no longer is it necessary to listen to or to meditate upon religious teachings.
- (2) If the unsulliable nature of the intellect be realized, no longer is it necessary to seek absolution of one's sins.
- (3) Nor is absolution necessary for one who abideth in the State of Mental Quiescence.
- (4) For him who hath attained the State of Unalloyed Purity, there is no need to meditate upon the Path or upon the methods of treading it, [for he hath arrived at the Goal].
- (5) If the unreal [or illusory] nature of cognitions be realized, no need is there to meditate upon the state of non-cognition.
- (6) If the non-reality [or illusory nature] of obscuring passions be realized, no need is there to seek their antidote.
- (7) If all phenomena be known to be illusory, no need is there to seek or to reject anything.
- (8) If sorrow and misfortune be recognized to be blessings, no need is there to seek happiness.
- (9) If the unborn [or uncreated] nature of one's own consciousness be realized, no need is there to practise transference of consciousness.
- (10) If only the good of others be sought in all that one doeth, no need is there to seek benefit for oneself.

These are The Ten Unnecessary Things.

XXIV. The Ten More Precious Things

- (1) One free and well-endowed human life is more precious than myriads of non-human lives in any of the six states of existence.
- (2) One Sage is more precious than multitudes of irreligious and worldly-minded persons.
- (3) One esoteric truth is more precious than innumerable exoteric doctrines.
- (4) One momentary glimpse of Divine Wisdom, born of meditation, is more precious than any amount of knowledge derived from merely listening to and thinking about religious teachings.
- (5) The smallest amount of merit dedicated to the good of others is more precious than any amount of merit devoted to one's own good.
- (6) To experience but momentarily the samadhi wherein all thought-processes are quiescent is more precious than to experience uninterruptedly the samadhi wherein thought-processes are still present.
- (7) To enjoy a single moment of Nirvanic bliss is more precious than to enjoy any amount of sensual bliss.
- (8) The smallest good deed done unselfishly is more precious than innumerable good deeds done selfishly.
- (9) The renunciation of every worldly thing [home, family, friends, property, fame, duration of life, and even health] is more precious than the giving of inconceivably vast worldly wealth in charity.
- (10) One lifetime spent in the quest for Enlightenment is more precious than all the lifetimes during an aeon spent in worldly pursuits.

These are The Ten More Precious Things.

XXV. The Ten Equal Things

- (1) For him who is sincerely devoted to the religious life, it is the same whether he refrain from worldly activities or not.
- (2) For him who hath realized the transcendental nature of mind, it is the same whether he meditate or not.
- (3) For him who is freed from attachment to worldly luxuries, it is the same whether he practise ascetism or not.
- (4) For him who hath realized Reality, it is the same whether he dwell on an isolated hill-top in solitude or wander hither and thither [as a bhikshu].
- (5) For him who hath attained the mastery of his mind, it is the same whether he partake of the pleasures of the world or not.
- (6) For him who is endowed with fullness of compassion, it is the same whether he practise meditation in solitude or work for the good of others in the midst of society.
- (7) For him whose humility and faith [with respect to his guru] are unshakable, it is the same whether he dwell with his guru or not.
- (8) For him who understandeth thoroughly the teachings which he hath received, it is the same whether he meet with good fortune or with bad fortune.
- (9) For him who hath given up the worldly life and taken to the practice of the Spiritual Truths, it is the same whether he observe conventional codes of conduct or not.
- (10) For him who hath attained the Sublime Wisdom, it is the same whether he be able to exercise miraculous powers or not.

These are The Ten Equal Things.

XXVI. The Ten Virtues Of The Holy Dharma (Or Doctrine)

- (1) The fact that there have been made known amongst men the Ten Pious Acts, the Six Paramita, the various teachings concerning Reality and Perfection, the Four Noble Truths, the Four States of Dhyana, the Four States of Formless Existence, and the Two Mystic Paths of spiritual unfoldment and emancipation, showeth the virtue of Holy Dharma.
- (2) The fact that there have been evolved in the Sangsara spiritually enlightened princes and Brahmins amongst men, and the Four Great Guardians, the six orders of the devas of the sensuous paradises, the seventeen orders of gods of the worlds of form, and the four orders of gods of the worlds without form showeth the virtue of the Holy Dharma.
- (3) The fact that there have arisen in the world those who have entered the Stream, those who will return to birth but once more, those who have passed beyond the need of further birth, and Arhants, and Self-Enlightened Buddhas and Omniscient Buddhas, showeth the virtue of the Holy Dharma.
- (4) The fact that there are Those who have attained Bodhic Enlightenment and are able to return to the world as Divine Incarnations and work for the deliverance of mankind and of all living things till the time of the dissolution of the physical universe showeth the virtue of the Holy Dharma.
- (5) The fact that there existeth, as an outcome of the all-embracing benevolence of the Bodhisattvas, protective spiritual influences which make possible the deliverance of men and of all beings showeth the virtue of the Holy Dharma.
- (6) The fact that one experienceth even in the unhappy worlds of existence moments of happiness as a direct outcome of having performed little deeds of mercy while in the human world showeth the virtue of the Holy Dharma.
- (7) The fact that men after having lived evilly should have renounced the worldly life and become saints worthy of the veneration of the world showeth the virtue of the Holy Dharma.
- (8) The fact that men whose heavy evil karma would have condemned them to almost endless suffering after death should have turned to the religious life and attained Nirvana showeth the virtue of the Holy Dharma.
- (9) The fact that by merely having faith in or meditating upon the Doctrine, or by merely donning the robe of the bhikshu one becometh worthy of respect and veneration showeth the virtue of the Holy Dharma.

- (10) The fact that one, even after having abandoned all worldly possessions and embraced the religious life and given up the state of the householder and hidden himself in a most secluded hermitage, should still be sought for and supplied with all the necessities of life showeth the virtue of the Holy Dharma.

These are The Ten Virtues Of The Holy Dharma.

XXVII. The Ten Figurative Expressions

- (1) As the Foundation Truth cannot be described [but must be realized in samadhi], the expression 'Foundation Truth' is merely figurative.
- (2) As there is neither any traversing nor any traverser of the Path, the expression 'Path' is merely figurative.
- (3) As there is neither any seeing nor any seer of the True State, the expression 'True State' is merely figurative.
- (4) As there is neither any meditation nor any meditator of the Pure State, the expression 'Pure State' is merely figurative.
- (5) As there is neither any enjoying nor any enjoyer of the Natural Mood, the expression 'Natural Mood' is merely figurative.
- (6) As there is neither any vow-keeping nor any vow-keeper, these expressions are merely figurative.
- (7) As there is neither any accumulating nor any accumulator of merits, the expression 'Twofold Merit' is merely figurative.
- (8) As there is neither any performing nor any performer of actions, the expression 'Twofold Obscuration' is merely figurative.
- (9) As there is neither any renunciation nor any renouncer [of worldly existence], the expression 'worldly existence' is merely figurative.
- (10) As there is neither obtaining nor any obtainer [of results of actions], the expression 'results of actions' is merely figurative.

These are The Ten Figurative Expressions.

XXVIII. The Ten Great Joyful Realizations

- (1) It is great joy to realize that the mind of all sentient beings is inseparable from the All-Mind.
- (2) It is great joy to realize that the Fundamental Reality is qualityless.
- (3) It is great joy to realize that in the infinite, thought-transcending Knowledge of Reality all sangsaric differentiations are non-existent.
- (4) It is great joy to realize that in the state of primordial [or uncreated] mind there existeth no disturbing thought-process.
- (5) It is great joy to realize that in the Dharma-Kaya, wherein mind and matter are inseparable, there existeth neither any holder of theories nor any support theories.
- (6) It is great joy to realize that in the self-emanated, compassionate Sambhoga-Kaya there existeth no birth, death, transition, or any change.
- (7) It is great joy to realize that in the self-emanated, divine Nirmana-Kaya there existeth no feeling of duality.
- (8) It is great joy to realize that in the Dharma-Chakra there existeth no support for the soul doctrine.
- (9) It is great joy to realize that in the Divine, Boundless Compassion [of the Bodhisattvas] there existeth neither any shortcoming nor any showing of partiality.
- (10) It is great joy to realize that the Path to Freedom which all the Buddhas have trodden is ever-existent, ever unchanged, and ever open to those who are ready to enter upon it.

These are The Ten Great Joyful Realizations.

Tao Te Ching

1

The Tao that can be spoken is not the eternal Tao

The name that can be named is not the eternal name

The nameless is the origin of Heaven and Earth

The named is the mother of myriad things

Thus, constantly without desire, one observes its essence

Constantly with desire, one observes its manifestations

These two emerge together, but differ in name

The unity is said to be the mystery

Mystery of mysteries, the door to all wonders

When the world knows beauty as beauty, ugliness arises

When it knows good as good, evil arises

Thus being and nonbeing produce each other

Difficult and easy bring about each other

Long and short reveal each other

High and low support each other

Music and voice harmonize each other

Front and back follow each other

Therefore the sages

Manage the work of detached actions

Conduct the teaching of no words

They work with myriad things but do not control

They create but do not possess

They act but do not presume

They succeed but do not dwell on success

It is because they do not dwell on success

That it never goes away

Do not glorify the achievers
So the people will not squabble
Do not treasure goods that are hard to obtain
So the people will not become thieves
Do not show the desired things
So their hearts will not be confused

Thus the governance of the sage
Empties their hearts
Fills their bellies
Weakens their ambitions
Strengthens their bones

Let the people have no cunning and no greed
So those who scheme will not dare to meddle

Act without contrivance
And nothing will be beyond control

The Tao is empty

When utilized, it is not filled up

So deep! It seems to be the source of all things

It blunts the sharpness

Unravels the knots

Dims the glare

Mixes the dusts

So indistinct! It seems to exist

I do not know whose offspring it is

Its image is the predecessor of the Emperor

Heaven and Earth are impartial

And regard myriad things as straw dogs

The sages are impartial

And regard people as straw dogs

The space between Heaven and Earth

Is it not like a bellows?

Empty, and yet never exhausted

It moves, and produces more

Too many words hasten failure

Cannot compare to keeping quiet

The valley spirit, undying

Is called the Mystic Female

The gateway of the Mystic Female

Is called the root of Heaven and Earth

It flows continuously, barely perceptible

When utilized, it is never exhausted

Heaven and Earth are everlasting

The reason Heaven and Earth can last forever

Is that they do not exist for themselves

Thus they can last forever

Therefore the sages

Place themselves last but end up in front

Are outside of themselves and yet survive

Is it not all due to their selflessness?

That is how they can achieve their own goals

The highest goodness resembles water

Water greatly benefits myriad things without contention

It stays in places that people dislike

Therefore it is similar to the Tao

Dwelling at the right place

Heart with great depth

Giving with great kindness

Words with great integrity

Governing with great administration

Handling with great capability

Moving with great timing

Because it does not contend

It is therefore beyond reproach

Holding a cup and overfilling it

Cannot be as good as stopping short

Pounding a blade and sharpening it

Cannot be kept for long

Gold and jade fill up the room

No one is able to protect them

Wealth and position bring arrogance

And leave disasters upon oneself

When achievement is completed, fame is attained

Withdraw oneself

This is the Tao of Heaven

In holding the soul and embracing oneness

Can one be steadfast, without straying?

In concentrating the energy and reaching relaxation

Can one be like an infant?

In cleaning away the worldly view

Can one be without imperfections?

In loving the people and ruling the nation

Can one be without manipulation?

In the heavenly gate's opening and closing

Can one hold to the feminine principle?

In understanding clearly all directions

Can one be without intellectuality?

Bearing it, rearing it

Bearing without possession

Achieving without arrogance

Raising without domination

This is called the Mystic Virtue

Thirty spokes join in one hub

In its emptiness, there is the function of a vehicle

Mix clay to create a container

In its emptiness, there is the function of a container

Cut open doors and windows to create a room

In its emptiness, there is the function of a room

Therefore, that which exists is used to create benefit

That which is empty is used to create functionality

The five colors make one blind in the eyes

The five sounds make one deaf in the ears

The five flavors make one tasteless in the mouth

Racing and hunting make one wild in the heart

Goods that are difficult to acquire make one cause damage

Therefore the sages care for the stomach and not the eyes

That is why they discard the other and take this

Favor and disgrace make one fearful

The greatest misfortune is the self

What does “favor and disgrace make one fearful” mean?

Favor is high; disgrace is low

Having it makes one fearful

Losing it makes one fearful

This is “favor and disgrace make one fearful”

What does “the greatest misfortune is the self” mean?

The reason I have great misfortune

Is that I have the self

If I have no self

What misfortune do I have?

So one who values the self as the world

Can be given the world

One who loves the self as the world

Can be entrusted with the world

Look at it, it cannot be seen

It is called colorless

Listen to it, it cannot be heard

It is called noiseless

Reach for it, it cannot be held

It is called formless

These three cannot be completely unraveled

So they are combined into one

Above it, not bright

Below it, not dark

Continuing endlessly, cannot be named

It returns back into nothingness

Thus it is called the form of the formless

The image of the imageless

This is called enigmatic

Confront it, its front cannot be seen

Follow it, its back cannot be seen

Wield the Tao of the ancients

To manage the existence of today

One can know the ancient beginning

It is called the Tao Axiom

The Tao masters of antiquity
 Subtle wonders through mystery
 Depths that cannot be discerned
 Because one cannot discern them
 Therefore one is forced to describe the appearance

Hesitant, like crossing a wintry river
 Cautious, like fearing four neighbors
 Solemn, like a guest
 Loose, like ice about to melt
 Genuine, like plain wood
 Open, like a valley
 Opaque, like muddy water

Who can be muddled yet desist
 In stillness gradually become clear?
 Who can be serene yet persist
 In motion gradually come alive?

One who holds this Tao does not wish to be overfilled
 Because one is not overfilled
 Therefore one can preserve and not create anew

Attain the ultimate emptiness

Hold on to the truest tranquility

The myriad things are all active

I therefore watch their return

Everything flourishes; each returns to its root

Returning to the root is called tranquility

Tranquility is called returning to one's nature

Returning to one's nature is called constancy

Knowing constancy is called clarity

Not knowing constancy, one recklessly causes trouble

Knowing constancy is acceptance

Acceptance is impartiality

Impartiality is sovereign

Sovereign is Heaven

Heaven is Tao

Tao is eternal

The self is no more, without danger

The highest rulers, people do not know they have them

The next level, people love them and praise them

The next level, people fear them

The next level, people despise them

If the rulers' trust is insufficient

Have no trust in them

Proceeding calmly, valuing their words

Task accomplished, matter settled

The people all say, "We did it naturally"

The great Tao fades away

There is benevolence and justice

Intelligence comes forth

There is great deception

The six relations are not harmonious

There is filial piety and kind affection

The country is in confused chaos

There are loyal ministers

End sagacity; abandon knowledge

The people benefit a hundred times

End benevolence; abandon righteousness

The people return to piety and charity

End cunning; discard profit

Bandits and thieves no longer exist

These three things are superficial and insufficient

Thus this teaching has its place

Show plainness; hold simplicity

Reduce selfishness; decrease desires

Cease learning, no more worries
 Respectful response and scornful response
 How much is the difference?
 Goodness and evil
 How much do they differ?
 What the people fear, I cannot be unafraid

 So desolate! How limitless it is!
 The people are excited
 As if enjoying a great feast
 As if climbing up to the terrace in spring
 I alone am quiet and uninvolved
 Like an infant not yet smiling
 So weary, like having no place to return
 The people all have surplus
 While I alone seem lacking
 I have the heart of a fool indeed – so ignorant!
 Ordinary people are bright
 I alone am muddled
 Ordinary people are scrutinizing
 I alone am obtuse
 Such tranquility, like the ocean
 Such high wind, as if without limits

The people all have goals

And I alone am stubborn and lowly

I alone am different from them

And value the nourishing mother

The appearance of great virtue

Follows only the Tao

The Tao, as a thing

Seems indistinct, seems unclear

So unclear, so indistinct

Within it there is image

So indistinct, so unclear

Within it there is substance

So deep, so profound

Within it there is essence

Its essence is supremely real

Within it there is faith

From ancient times to the present

Its name never departs

To observe the source of all things

How do I know the nature of the source?

With this

Yield and remain whole

Bend and remain straight

Be low and become filled

Be worn out and become renewed

Have little and receive

Have much and be confused

Therefore the sages hold to the one as an example for the world

Without flaunting themselves – and so are seen clearly

Without presuming themselves – and so are distinguished

Without praising themselves – and so have merit

Without boasting about themselves – and so are lasting

Because they do not contend, the world cannot contend with them

What the ancients called “the one who yields and remains whole”

Were they speaking empty words?

Sincerity becoming whole, and returning to oneself

Sparse speech is natural

Thus strong wind does not last all morning

Sudden rain does not last all day

What makes this so? Heaven and Earth

Even Heaven and Earth cannot make it last

How can humans?

Thus those who follow the Tao are with the Tao

Those who follow virtue are with virtue

Those who follow loss are with loss

Those who are with the Tao, the Tao is also pleased to have them

Those who are with virtue, virtue is also pleased to have them

Those who are with loss, loss is also pleased to have them

Those who do not trust sufficiently, others have no trust in them

Those who are on tiptoes cannot stand

Those who straddle cannot walk

Those who flaunt themselves are not clear

Those who presume themselves are not distinguished

Those who praise themselves have no merit

Those who boast about themselves do not last

Those with the Tao call such things leftover food or tumors

They despise them

Thus, those who possess the Tao do not engage in them

There is something formlessly created
Born before Heaven and Earth
So silent! So ethereal!
Independent and changeless
Circulating and ceaseless
It can be regarded as the mother of the world

I do not know its name
Identifying it, I call it Tao
Forced to describe it, I call it great
Great means passing
Passing means receding
Receding means returning
Therefore the Tao is great
Heaven is great
Earth is great
The sovereign is also great
There are four greats in the universe
And the sovereign occupies one of them
Humans follow the laws of Earth
Earth follows the laws of Heaven
Heaven follows the laws of Tao
Tao follows the laws of nature

Heaviness is the root of lightness

Quietness is the master of restlessness

Therefore the sages travel the entire day

Without leaving the heavy supplies

Even though there are luxurious sights

They are composed and transcend beyond

How can the lords of ten thousand chariots

Apply themselves lightly to the world?

To be light is to lose one's root

To be restless is to lose one's mastery

Good traveling does not leave tracks

Good speech does not seek faults

Good reckoning does not use counters

Good closure needs no bar and yet cannot be opened

Good knot needs no rope and yet cannot be untied

Therefore sages often save others

And so do not abandon anyone

They often save things

And so do not abandon anything

This is called following enlightenment

Therefore the good person is the teacher of the bad person

The bad person is the resource of the good person

Those who do not value their teachers

And do not love their resources

Although intelligent, they are greatly confused

This is called the essential wonder

Know the masculine, hold to the feminine

Be the watercourse of the world

Being the watercourse of the world

The eternal virtue does not depart

Return to the state of the infant

Know the white, hold to the black

Be the standard of the world

Being the standard of the world

The eternal virtue does not deviate

Return to the state of the boundless

Know the honor, hold to the humility

Be the valley of the world

Being the valley of the world

The eternal virtue shall be sufficient

Return to the state of plain wood

Plain wood splits, then becomes tools

The sages utilize them

And then become leaders

Thus the greater whole is undivided

Those who wish to take the world and control it

I see that they cannot succeed

The world is a sacred instrument

One cannot control it

The one who controls it will fail

The one who grasps it will lose

Because all things

Either lead or follow

Either blow hot or cold

Either have strength or weakness

Either have ownership or take by force

Therefore the sage

Eliminates extremes

Eliminates excess

Eliminates arrogance

The one who uses the Tao to advise the ruler
Does not dominate the world with soldiers
Such methods tend to be returned

The place where the troops camp
Thistles and thorns grow
Following the great army
There must be an inauspicious year

A good commander achieves result, then stops
And does not dare to reach for domination
Achieves result but does not brag
Achieves result but does not flaunt
Achieves result but is not arrogant
Achieves result but only out of necessity
Achieves result but does not dominate

Things become strong and then get old
This is called contrary to the Tao
That which is contrary to the Tao soon ends

A strong military, a tool of misfortune

All things detest it

Therefore, those who possess the Tao avoid it

Honorable gentlemen, while at home, value the left

When deploying the military, value the right

The military is a tool of misfortune

Not the tool of honorable gentlemen

When using it out of necessity

Calm detachment should be above all

Victorious but without glory

Those who glorify

Are delighting in the killing

Those who delight in killing

Cannot achieve their ambitions upon the world

Auspicious events favor the left

Inauspicious events favor the right

The lieutenant general is positioned to the left

The major general is positioned to the right

We say that they are treated as if in a funeral

Those who have been killed

Should be mourned with sadness

Victory in war should be treated as a funeral

The Tao, eternally nameless

Its simplicity, although imperceptible

Cannot be treated by the world as subservient

If the sovereign can hold on to it

All will follow by themselves

Heaven and Earth, together in harmony

Will rain sweet dew

People will not need to force it; it will adjust by itself

In the beginning, there were names

Names came to exist everywhere

One should know when to stop

Knowing when to stop, thus avoiding danger

The existence of the Tao in the world

Is like streams in the valley flow into rivers and the ocean

Those who understand others are intelligent

Those who understand themselves are enlightened

Those who overcome others have strength

Those who overcome themselves are powerful

Those who know contentment are wealthy

Those who proceed vigorously have willpower

Those who do not lose their base endure

Those who die but do not perish have longevity

The great Tao is like a flood

It can flow to the left or to the right

The myriad things depend on it for life, but it never stops

It achieves its work, but does not take credit

It clothes and feeds myriad things, but does not rule over them

Ever desiring nothing

It can be named insignificant

Myriad things return to it but it does not rule over them

It can be named great

Even in the end, it does not regard itself as great

That is how it can achieve its greatness

Hold the great image

All under heaven will come

They come without harm, in harmonious space

Music and food, passing travelers stop

The Tao that is spoken out of the mouth

Is bland and without flavor

Look at it, it cannot be seen

Listen to it, it cannot be heard

Use it, it cannot be exhausted

If one wishes to shrink it

One must first expand it

If one wishes to weaken it

One must first strengthen it

If one wishes to discard it

One must first promote it

If one wishes to seize it

One must first give it

This is called subtle clarity

The soft and weak overcome the tough and strong

Fish cannot leave the depths

The sharp instruments of the state

Cannot be shown to the people

The Tao is constant in nonaction

Yet there is nothing it does not do

If the sovereign can hold on to this

All things shall transform themselves

Transformed, yet wishing to achieve

I shall restrain them with the simplicity of the nameless

The simplicity of the nameless

They shall be without desire

Without desire, using stillness

The world shall steady itself

High virtue is not virtuous

Therefore it has virtue

Low virtue never loses virtue

Therefore it has no virtue

High virtue takes no contrived action

And acts without agenda

Low virtue takes contrived action

And acts with agenda

High benevolence takes contrived action

And acts without agenda

High righteousness takes contrived action

And acts with agenda

High etiquette takes contrived action

And upon encountering no response

Uses arms to pull others

Therefore, the Tao is lost, and then virtue

Virtue is lost, and then benevolence

Benevolence is lost, and then righteousness

Righteousness is lost, and then etiquette

Those who have etiquette

Are a thin shell of loyalty and sincerity

And the beginning of chaos

Those with foreknowledge
Are the flowers of the Tao
And the beginning of ignorance
Therefore the great person
Abides in substance, and does not dwell on the thin shell
Abides in the real, and does not dwell on the flower
Thus they discard that and take this

Those that attained oneness since ancient times
 The sky attained oneness and thus clarity
 The earth attained oneness and thus tranquility
 The gods attained oneness and thus divinity
 The valley attained oneness and thus abundance
 The myriad things attained oneness and thus life
 The rulers attained oneness and became the standard for the world
 These all emerged from oneness

The sky, lacking clarity, would break apart
 The earth, lacking tranquility, would erupt
 The gods, lacking divinity, would vanish
 The valley, lacking abundance, would wither
 Myriad things, lacking life, would be extinct
 The rulers, lacking standard, would be toppled

Therefore, the honored uses the lowly as basis
 The higher uses the lower as foundation
 Thus the rulers call themselves alone, bereft, and unworthy,
 Is this not using the lowly as basis? Is it not so?
 Therefore, the ultimate honor is no honor

Do not wish to be shiny like jade
 Be dull like rocks

The returning is the movement of the Tao

The weak is the utilization of the Tao

The myriad things of the world are born of being

Being is born of nonbeing

Higher people hear of the Tao
 They diligently practice it
 Average people hear of the Tao
 They sometimes keep it and sometimes lose it
 Lower people hear of the Tao
 They laugh loudly at it
 If they do not laugh, it would not be the Tao

Therefore a proverb has the following

The clear Tao appears unclear
 The advancing Tao appears to retreat
 The smooth Tao appears uneven
 High virtue appears like a valley
 Great integrity appears like disgrace
 Encompassing virtue appears insufficient
 Building virtue appears inactive
 True substance appears inconstant
 The great square has no corners
 The great vessel is late in completion
 The great music is imperceptible in sound
 The great image has no form
 The Tao is hidden and nameless

Yet it is only the Tao

That excels in giving and completing everything

Tao produces one
One produces two
Two produces three
Three produce myriad things
Myriad things, backed by yin and embracing yang
Achieve harmony by integrating their energy
What the people dislike
Are alone, bereft, and unworthy
But the rulers call themselves with these terms

So with all things
Appear to take loss but benefit
Or receive benefit but lose
What the ancients taught
I will also teach
The violent one cannot have a natural death
I will use this as the principal of all teachings

The softest things of the world

Override the hardest things of the world

That which has no substance

Enters into that which has no openings

From this I know the benefits of unattached actions

The teaching without words

The benefits of actions without attachment

Are rarely matched in the world

Fame or the self, which is dearer?

The self or wealth, which is greater?

Gain or loss, which is more painful?

Thus excessive love must lead to great spending

Excessive hoarding must lead to heavy loss

Knowing contentment avoids disgrace

Knowing when to stop avoids danger

Thus one can endure indefinitely

Great perfection seems flawed

Its function is without failure

Great fullness seems empty

Its function is without exhaustion

Great straightness seems bent

Great skill seems unrefined

Great eloquence seems inarticulate

Movement overcomes cold

Stillness overcomes heat

Clear quietness is the standard of the world

When the world has the Tao

Fast horses are retired to fertilize the grounds

When the world lacks the Tao

Warhorses must give birth on the battlefield

There is no crime greater than greed

No disaster greater than discontentment

No fault greater than avarice

Thus the satisfaction of contentment

Is the lasting satisfaction

Without going out the door, know the world

Without peering out the window, see the Heavenly Tao

The further one goes

The less one knows

Therefore the sage

Knows without going

Names without seeing

Achieves without striving

Pursue knowledge, daily gain

Pursue Tao, daily loss

Loss and more loss

Until one reaches unattached action

With unattached action, there is nothing one cannot do

Take the world by constantly applying noninterference

The one who interferes is not qualified to take the world

The sages have no constant mind

They take the mind of the people as their mind

Those who are good, I am good to them

Those who are not good, I am also good to them

Thus the virtue of goodness

Those who believe, I believe them

Those who do not believe, I also believe them

Thus the virtue of belief

The sages live in the world

They cautiously merge their mind for the world

The people all pay attention with their ears and eyes

The sages care for them as children

Coming into life, entering death

The followers of life, three in ten

The followers of death, three in ten

Those whose lives are moved toward death

Also three in ten

Why? Because they live lives of excess

I've heard of those who are good at cultivating life

Traveling on the road, they do not encounter rhinos or tigers

Entering into an army, they are not harmed by weapons

Rhinos have nowhere to thrust their horns

Tigers have nowhere to clasp their claws

Soldiers have nowhere to lodge their blades

Why? Because they have no place for death

Tao produces them

Virtue raises them

Things shape them

Forces perfect them

Therefore all things respect the Tao and value virtue

The respect for Tao, the value of virtue

Not due to command but to constant nature

Thus Tao produces them

Virtue raises them

Grows them, educates them

Perfects them, matures them

Nurtures them, protects them

Produces but does not possess

Acts but does not flaunt

Nurtures but does not dominate

This is called Mystic Virtue

The world has a beginning
We regard it as the mother of the world
Having its mother
We can know her children
Knowing her children
Still holding on to the mother
Live without danger all through life

Close the mouth
Shut the doors
Live without toil all through life
Open the mouth
Meddle in the affairs
Live without salvation all through life

Seeing details is called clarity
Holding on to the soft is called strength
Utilize the light
Return to the clarity
Leaving no disasters for the self
This is called practicing constancy

If I have a little knowledge
Walking on the great Tao
I fear only to deviate from it
The great Tao is broad and plain
But people like the side paths

The courts are corrupt
The fields are barren
The warehouses are empty

Officials wear fineries
Carry sharp swords
Fill up on drinks and food
Acquire excessive wealth

This is called robbery
This is not the Tao!

That which is well established cannot be uprooted

That which is strongly held cannot be taken

The descendants will commemorate it forever

Cultivate it in yourself; its virtue shall be true

Cultivate it in the family; its virtue shall be abundant

Cultivate it in the community; its virtue shall be lasting

Cultivate it in the country; its virtue shall be prosperous

Cultivate it in the world; its virtue shall be widespread

Therefore observe others with yourself

Observe other families with your family

Observe other communities with your community

Observe other countries with your country

Observe the world with the world

With what do I know the world?

With this

Those who hold an abundance of virtue
Are similar to newborn infants
Poisonous insects do not sting them
Wild beasts do not claw them
Birds of prey do not attack them
Their bones are weak, tendons are soft
But their grasp is firm
They do not know of sexual union but can manifest arousal
Due to the optimum of essence
They can cry the whole day and yet not be hoarse
Due to the optimum of harmony
Knowing harmony is said to be constancy
Knowing constancy is said to be clarity

Excessive vitality is said to be inauspicious
Mind overusing energy is said to be aggressive
Things become strong and then grow old
This is called contrary to the Tao
That which is contrary to the Tao will soon perish

Those who know do not talk

Those who talk do not know

Close the mouth

Shut the doors

Blunt the sharpness

Unravel the knots

Dim the glare

Mix the dust

This is called Mystic Oneness

They cannot obtain this and be closer

They cannot obtain this and be distant

They cannot obtain this and be benefited

They cannot obtain this and be harmed

They cannot obtain this and be valued

They cannot obtain this and be degraded

Therefore, they become honored by the world

Govern a country with upright integrity

Deploy the military with surprise tactics

Take the world with noninterference

How do I know this is so?

With the following

When there are many restrictions in the world

The people become more impoverished

When people have many sharp weapons

The country becomes more chaotic

When people have many clever tricks

More strange things occur

The more laws are posted

The more robbers and thieves there are

Therefore the sage says

I take unattached action, and the people transform themselves

I prefer quiet, and the people right themselves

I do not interfere, and the people enrich themselves

I have no desires, and the people simplify themselves

When governing is lackluster

The people are simple and honest

When governing is scrutinizing

The people are shrewd and crafty

Misfortune is what fortune depends upon

Fortune is where misfortune hides beneath

Who knows their ultimate end?

They have no determined outcome

Rightness reverts to become strange

Goodness reverts to become wicked

The confusion of people

Has lasted many long days

Therefore the sages are

Righteous without being scathing

Incorruptible without being piercing

Straightforward without being ruthless

Illuminated without being flashy

In governing people and serving Heaven

There is nothing like conservation

Only with conservation is it called submitting early

Submitting early is called emphasis on accumulating virtues

Accumulating virtues means there is nothing one cannot overcome

When there is nothing that one cannot overcome

One's limits are unknown

The limitations being unknown, one can possess sovereignty

With his mother principle of power, one can be everlasting

This is called deep roots and firm foundation

The Tao of longevity and lasting vision

Ruling a large country is like cooking a small fish

Using the Tao to manage the world

Its demons have no power

Not only do its demons have no power

Its gods do not harm people

Not only do its gods not harm people

The sages also do not harm people

They both do no harm to one another

So virtue merges and returns

The large country is like the lowest river

The converging point of the world

The receptive female of the world

The female always overcomes the male with serenity

Using serenity as the lower position

Thus if the large country is lower than the small country

Then it can take the small country

If the small country is lower than the large country

Then it can be taken by the large country

Thus one uses the lower position to take

The other uses the lower position to be taken

The large country only wishes to gather and protect people

The small country only wishes to join and serve people

So that both obtain what they wish

The larger one should assume the lower position

The Tao is the wonder of all things

The treasure of the kind person

The protection of the unkind person

Admirable words can win the public's respect

Admirable actions can improve people

Those who are unkind

How can they be abandoned?

Therefore, when crowning the Emperor

And installing the three ministers

Although there is the offering of jade before four horses

None of it can compare to being seated in this Tao

Why did the ancients value this Tao so much?

Is it not said that those who seek will find

And those with guilt will not be faulted?

Therefore, it is the greatest value in the world

Act without action

Manage without meddling

Taste without tasting

Great, small, many, few

Respond to hatred with virtue

Plan difficult tasks through the simplest tasks

Achieve large tasks through the smallest tasks

The difficult tasks of the world

Must be handled through the simple tasks

The large tasks of the world

Must be handled through the small tasks

Therefore, sages never attempt great deeds all through life

Thus they can achieve greatness

One who makes promises lightly must deserve little trust

One who sees many easy tasks must encounter much difficulty

Therefore, sages regard things as difficult

So they never encounter difficulties all through life

When it is peaceful, it is easy to maintain

When it shows no signs, it is easy to plan

When it is fragile, it is easy to break

When it is small, it is easy to scatter

Act on it when it has not yet begun

Treat it when it is not yet chaotic

A tree thick enough to embrace

Grows from the tiny sapling

A tower of nine levels

Starts from the dirt heap

A journey of a thousand miles

Begins beneath the feet

The one who meddles will fail

The one who grasps will lose

Therefore, sages do not meddle and thus do not fail

They do not grasp and thus do not lose

People, in handling affairs

Often come close to completion and fail

If they are as careful in the end as the beginning

Then they would have no failure

Therefore, sages desire not to desire

They do not value goods that are hard to acquire

They learn to unlearn

To redeem the fault of the people

To assist the nature of all things

Without daring to meddle

Those of ancient times who were adept at the Tao
Used it not to make people brighter
But to keep them simple
The difficulty in governing people
Is due to their excessive cleverness
Therefore, using cleverness to govern the state
Is being a thief of the state
Not using cleverness to govern the state
Is being a blessing of the state

Know that these two are both standards
Always knowing these standards
Is called Mystic Virtue
Mystic Virtue is so profound, so far-reaching
It goes opposite to material things
Then it reaches great congruence

Rivers and oceans can be the kings of a hundred valleys
Because of their goodness in staying low
So they can be the kings of a hundred valleys
Thus if sages wish to be over people
They must speak humbly to them
If they wish to be in front of people
They must place themselves behind them
Thus the sages are positioned above
But the people do not feel burdened
They are positioned in front
But the people do not feel harmed
Thus the world is glad to push them forward without resentment
Because they do not contend
So the world cannot contend with them

Everyone in the world calls my Tao great

As if it is beyond compare

It is only because of its greatness

That it seems beyond compare

If it can be compared

It would already be insignificant long ago

I have three treasures

I hold on to them and protect them

The first is called compassion

The second is called conservation

The third is called not daring to be ahead in the world

Compassionate, thus able to have courage

Conserving, thus able to reach widely

Not daring to be ahead in the world

Thus able to assume leadership

Now if one has courage but discards compassion

Reaches widely but discards conservation

Goes ahead but discards being behind

Then death!

If one fights with compassion, then victory

With defense, then security

Heaven shall save them

And with compassion guard them

The great generals are not warlike

The great warriors do not get angry

Those who are good at defeating enemies do not engage them

Those who are good at managing people lower themselves

It is called the virtue of non-contention

It is called the power of managing people

It is called being harmonious with Heaven

The ultimate principle of the ancients

In using the military, there is a saying

I dare not be the host, but prefer to be the guest

I dare not advance an inch, but prefer to withdraw a foot

This is called marching in formation without formation

Raising arms without arms

Grappling enemies without enemies

Holding weapons without weapons

There is no greater disaster than to underestimate the enemy

Underestimating the enemy almost made me lose my treasures

So when evenly matched armies meet

The side that is compassionate shall win

My words are easy to understand, easy to practice

The world cannot understand, cannot practice

My words have basis

My actions have principle

People do not understand this

Therefore they do not understand me

Those who understand me are few

Thus I am highly valued

Therefore the sage wears plain clothes but holds jade

To know that you do not know is highest

To not know but think you know is flawed

Only when one recognizes the fault as a fault

Can one be without fault

The sages are without fault

Because they recognize the fault as a fault

That is why they are without fault

When people no longer fear force

They bring about greater force

Do not limit their place

Do not reject their livelihood

Because the ruler does not reject them

Therefore they do not reject the ruler

Therefore the sages

Know themselves but do not glorify themselves

Respect themselves but do not praise themselves

Thus they discard that and take this

The bold in daring will be killed

The bold in not daring will survive

Of these two, one may benefit, the other may harm

The one hated by Heaven – who knows the reason?

Even the sages still find this difficult

The Tao of Heaven

Does not contend and yet excels in winning

Does not speak and yet excels in responding

Is not summoned and yet comes on its own

Is unhurried and yet excels in planning

The heavenly net is vast

Loose, and yet does not let anything slip through

People do not fear death

How can they be threatened with death?

If people are made to constantly fear death

Then those who act unlawfully

I can capture and kill them

Who would dare?

There exists a master executioner that kills

If we substitute for the master executioner to kill

It is like substituting for the great carpenter to cut

Those who substitute for the great carpenter to cut

It is rare that they do not hurt their own hands

The people's hunger

Is due to the excess of their ruler's taxation

So they starve

The people's difficulty in being governed

Is due to the meddling of their ruler

So they are difficult to govern

The people's disregard for death

Is due to the glut in their ruler's pursuit of life

So they disregard death

Therefore those who do not strive for living

Are better than those who value living

While alive, the body is soft and pliant
When dead, it is hard and rigid
All living things, grass and trees
While alive, are soft and supple
When dead, become dry and brittle
Thus that which is hard and stiff
Is the follower of death
That which is soft and yielding
Is the follower of life
Therefore, an inflexible army will not win
A strong tree will be cut down
The big and forceful occupy a lowly position
While the soft and pliant occupy a higher place

The Tao of Heaven

Is like drawing a box

Lower that which is high

Raise that which is low

Reduce that which has excess

Add to that which has deficiency

The Tao of Heaven

Reduces the excessive

And adds to the deficient

The Tao of people is not so

Reducing the deficient

In order to offer to the excessive

Who can offer their excess to the world?

Only those who have the Tao

Therefore, sages act without conceit

Achieve without claiming credit

They do not wish to display their virtue

Nothing in the world is softer or weaker than water
Yet nothing is better at overcoming the hard and strong
This is because nothing can replace it

That the weak overcomes the strong
And the soft overcomes the hard
Everybody in the world knows
But cannot put into practice

Therefore sages say
The one who accepts the humiliation of the state
Is called its master
The one who accepts the misfortune of the state
Becomes king of the world
The truth seems like the opposite

After settling a great dispute

There must be remaining resentments

How can this be considered good?

Therefore, the sage holds the left part of the contract

But does not demand payment from the other person

Those who have virtue hold the contract

Those without virtue hold the collections

The Heavenly Tao has no favorites

It constantly gives to the kind people

Small country, few people

Let them have many weapons but not use them

Let the people regard death seriously

And not migrate far away

Although they have boats and chariots

They have no need to take them

Although they have armors and weapons

They have no need to display them

Let the people return to tying knots and using them

Savor their food, admire their clothes

Content in their homes, happy in their customs

Neighboring countries see one another

Hear the sounds of roosters and dogs from one another

The people, until they grow old and die

Do not go back and forth with one another

True words are not beautiful

Beautiful words are not true

Those who are good do not debate

Those who debate are not good

Those who know are not broad of knowledge

Those who are broad of knowledge do not know

Sages do not accumulate

The more they assist others, the more they possess

The more they give to others, the more they gain

The Tao of Heaven

Benefits and does not harm

The Tao of sages

Assists and does not contend

The Inner Teachings of Taoism

Explanatory Verses

1

True intent arouses real knowledge;
Conscious knowledge also spontaneously responds.
The three join as one,
And at once body and mind are settled.

2

The empty room produces light;
In quietude yang is restored:
Gather it and diligently refine it,
Transforming it into violet-gold frost.

3

In the spiritual opening the light of wisdom arises;
Essence appears, and feeling about objects vanish.
Clear and bright the jewel that glows in the dark;
Everywhere is bright and clean.

4

Volatility transmutes into true essence;
The human mind changes into the mind of Tao.
Without refinement by the spiritual fire,
How can gold be separated from the ore?

5

Real knowledge and conscious knowledge;
These two are originally the same energy.
Subjected to refinement by fire,
They emerge without a trace of defect.

6

In the occult opening real consciousness appears;
Take the opportunity to get to work to nurture it.
When essence and sense cleave to one another,
They always produce the material for the elixir.

7

There is an opening of open awareness
Which is called the opening of the mysterious female;
Therein are stored spirit and energy,
Originally the root of the celestial and earthly souls.

8

Conscious knowledge is the vitality within fire;
Real knowledge is the jewel within water.
When negativity within water and fire vanishes,
The light is brilliant, truly sound.

9

The spiritual remedy is inherent in oneself;
What is the need to seek it outside?
Preserve the responsiveness of constant shining,
And everywhere you go becomes a forest of jewels.

10

Real knowledge is all real,
But it needs to be espoused by conscious knowledge.
Refining away the yin of acquired conditioning,
The two become one whole.

11

Conscious knowledge likes to wander outside
And needs to be governed by real knowledge;
When the “wife” follows the “husband”,
Water and fire balance each other.

12

Thunder, lake, water, and fire
Are symbols of vitality, spirit, sense, and essence;
If you know how to aggregate them,
You walk alone atop the mountains of the immortals.

13

The firing process is not related to hour or season;
Why bother to seek midnight and noon, winter and summer?
Bathing is washing the dusty mind;
How can spring and autumn govern it?

14

“Metal” sense and wood essence
Should not be balanced or disparate.
The two are as the same energy;
The spiritual root blooms of itself.

15

So great as to enfold space,
Yet small as a grain of rice;
If you ask about this root source,
It is the one reality alone.

16

The vitalities of heaven and earth, sun and moon,
Are fundamentally inherent in our bodies.
If reality and consciousness do not stray from each other,
Creation is always in the palm of your hand.

17

When essence arises, sense comes to stabilize it;
When sense arises, essence goes to lead it.
When their conflict and struggle are ended,
Then, as of yore, they are unconditioned.

18

Essence and sense merge;
Real and conscious knowledge join.
With fierce refinement and gentle cooking,
A crystal-clear temple is produced.

19

Controlling the mind is called bathing;
Incubation involves extraction and addition.
At every moment, forestall danger;
As accomplishment deepens, you naturally enter the mystery.

20

When you understand the principle of yin and yang,
The spiritual embryo is not hard to form;
Producing a child, also producing grandchildren,
Eternal life never ends.

Twenty-four Essentials for Students

1

See through things of the world.
If you cannot see through the things of the world,
You will sink into an ocean of suffering. How can you get out?

2

Cut off entanglements.
If you cannot cut off entanglements,
The vicious cycles of compulsive habit stand before you.

3

Thoroughly investigate principle and meaning.
If you do not know how to discern the principles of body and mind,
You cannot distinguish aberration and insanity, and miss the road.

4

Find a teacher and associates.
When you empty the mind, you can fill the belly;
If you are self-satisfied, you will grow old without development.

5

Make determination endure.
If you want to accomplish something that endures unchanging,
It requires work that endures unceasing.

6

Get rid of anger and hatred.
If you do not sweep yourself clean of anger and hatred,
You will be full of turbulence, which will obscure the truth.

7

Relinquish attachment to the physical body.
See the physical body as something temporary and artificial,
And naturally there will be a way to seek the real body.

8

Do not be afraid of hard work.
With strength of mind, one will be able to climb to the summit;
If you are afraid of hardship, you will never enter the real.

9

Tolerate ignominy and endure dishonor.
Tolerate ignominy, and though lowly you cannot be surpassed;
Endure dishonor, and through yielding you can be strong.

10

Forgive people and defer to others.
It is essential to humble oneself and honor others;
Equanimous deference is a good method.

11

Take possessions lightly; take life seriously.
Ask yourself – even if you pile up mountains of gold,
Can you buy off impermanence?

12

View others and self as the same.
Others and self have the same source, without high or low;
If you discriminate between “them” and “us”, you raise dust.

13

Do not be deluded by alcohol or sex.
If you do not drink, your nature will not be deranged;
If you are chaste, your life force will be stable.

14

Accept hunger and cold as they come.
Dressing and eating according to circumstances, stop idle imagination;
If you are afraid of hunger and cold, your will won't be firm.

15

Leave life and death to destiny.
Two things, death and life, depend entirely on nature;
The one will to seek the Way is always up to oneself.

16

Do whatever you can to be helpful.
Wherever you are, continue to perform worthy deeds;
Seeing danger, exert your utmost power to help people.

17

Do not take a liking to excitement.
It is easy to lose the real in the midst of excitement and glamour;
In the realms of the senses you can derange your essential nature.

18

Do not be proud or complacent.
Arrogance arouses the hatred of others;
If you are self-satisfied, you cannot bear the Tao.

19

Do not crave fine food.
Superior people plan for the Way, not for food.
Inferior people nurture the palate, not the mind.

20

Do not talk about right and wrong.
Everyone should sweep the snow from his own door.
And not be concerned about the frost on another's roof.

21

Do not use intellectual brilliance.
If you have talent, do not employ it; always be as if inept;
If you have knowledge, hide it, appearing to be ignorant.

22

Sleep less and work more.
Working by day, cautious by night, effort never ceasing,
Giving up sleep, forgetting to eat, the will must be firm.

23

Do not take a liking to fine things.
Pearls and jade, gold and silver, are things outside the body;
Vitality and spirit, essence and life, are the fundamental treasures.

Be consistent from beginning to end.
 If you work without strength, it is hard to reach deep attainment;
 Only when you die embracing the Tao do you see reality.

Twenty-four Secrets of Alchemy

1

Repair the alchemical workshop.
 Nourish the temporal; strengthen the physical body.
 To nourish the temporal is the point of departure;
 When vitality, energy, and spirit are vigorous, one can bear hunger and cold.
 Having cultivated the physical body until it is firm and strong,
 Giving shelter from the rain and wind, it is good refining the elixir.

2

Refine the self and set up the foundation.
 Overcome anger and lust; conquer the self and return to normalcy.
 Refining the self and mastering the mind are building the foundation,
 Mundane feelings and idle thoughts are all to be thrown away.
 When you have refined your self to where it does not exist,
 You are imperturbable and unshakable, and cannot be deluded by things.

3

Set up the crucible and furnace.
 Stabilize the will with firmness; do the work with flexibility.
 Making the will firm and strong is setting up the crucible;
 Gradually progressing in the work is setting up the furnace.
 Firmness and flexibility are both used, without imbalance;
 Having prepared, work the fire and the convergence according to the time.

4

Cull the medicines.
 Seek the real in the artificial; pick the gold out of the sand.
 The great medicines are three – vitality, energy, spirit;
 It is necessary first to distinguish the true from the false.
 The division between right and wrong is slight;
 Be careful not to mix them up.

5

Use lead to control mercury.
When real knowledge is not obscured, conscious knowledge is not flighty.
Another name for sense is true lead;
Essence, light and mercuric, is represented as mercury.
When you understand the method of bringing sense to stabilize essence,
The human mentality does not arise and the mind of Tao is complete.

6

The yellow woman harmonizes.
When true intent does not scatter, yin and yang naturally harmonize.
You should know that the true intent is the "yellow woman";
Truthfulness alone can harmonize the four forms,
Aggregating the five elements uses its power;
Perfecting the being and building life are not apart from it.

7

Lead and mercury intermingle.
Essence goes to seek sense; sense comes back to essence.
Putting the lead in the mercury, sense returns to essence.
Putting the mercury in the lead, essence cleaves to sense.
When sense and essence merge without obstruction,
There is no worry that the great Way will not be accomplished.

8

Work the fire to smelt and refine.
Activate same energy; sweep out aberrant energy.
Gentle cooking and fierce refinement are the methods of immortals;
Fire comes forth in the spiritual furnace, yin and yang,
Burning away the thousand kinds of pollutants.
Naturally the great medicines emanate misty light.

9

The restored elixir congeals.
Firmness and flexibility balance each other; essence and sense are as one.
When essence and sense are unified, that is called the restored elixir;
Bright and clear, reality and consciousness join into one whole.
Having obtained the original priceless jewel,
Carefully guard it, practice observation of the spirit.

10

Bathe and incubate.
Do not let thoughts arise; do not let attention scatter.
Washing off the defilement and dust is the method of bathing;
Do not be negligent, do not be forceful, join yin and yang.
When entanglements do not arise, the basis of the elixir is stable;
Nurturing the spiritual root, the flower buds are fragrant.

11

The basis of the elixir becomes mature.
Within black there is white – the herb of long life.
Within darkness is concealed light – the life-prolonging tonic.
Refining it into something crystal-clear and pure,
It penetrates heaven and earth with a ray of light.

12

Ingest the gold elixir.
Gather the spirit into the room, transmuting earthliness.
The elixir ingested does not come from outside;
The refined real consciousness rests within.
The internal organs produce light; earthly energy is transmuted;
Without confusion or obscurity, obstacles are broken through.

13

Move the furnace and crucible.
The root source in hand, plant and nurture according to the time.
The gold elixir in hand, there is true transmission.
Moving the furnace and crucible is a mystery within mystery.
Henceforth carefully cook the great medicine,
Refining the primordial within the primordial opening.

14

Congea the spiritual embryo.
All the spirit gathered, the five elements merge.
The five energies return to the origin and gather on the spiritual pedestal;
The primordial seed is already firmly planted.
As though an idiot, as though drunk, as though deep asleep,
In ecstasy and profound abstraction you congeal the spiritual embryo.

15

Difficulty in the morning, darkness at night.
Know the male, keep the female; refine with the natural fire.
Knowing the male, it is also necessary to keep the female.
Steaming with water and fire is not a matter of the hour.
There is naturally a pivot which turns over the trigrams;
What is the need to make conscious effort?

16

Incubate the embryo.
Like a hen sitting on an egg, like an oyster embracing a pearl.
Concentrate single-mindedly, like a hen sitting on an egg;
Be thoroughly sincere, like an oyster embracing a pearl.
Hour after hour quietly watch over the aperture of open awareness,
To avoid letting water and fire be isolated in the furnace.

17

Forestall danger.
Externally oblivious of the body, internally oblivious of the mind.
Before celestial energy is thoroughly pure, there is still danger;
As long as earthly energy is not exhausted, it is necessary to prevent peril.
If the pollution of acquired conditioning is dissolved away,
It can be guaranteed that the embryo will not be damaged.

18

In ten months the embryo is mature.
Primordial energy is pure; conditioning is evaporated.
After ten months of work, the embryo is finally mature;
When conditioning is all dissolved, the primal is complete.
Utterly pure and clean, there is nothing else;
It is one naturalness, neither form nor void.

19

Wait for the time to break free.
No thought, no doing, not obsessed, not indifferent.
Basically there is a time to break free, transformed;
It will not do to be too early or too late.
Truthfulness within reaches outside, not admitting force;
When a melon is ripe, it naturally separates from the stem.

20

The infant emerges.
Breaking through nondifferentiation, leaping into nothingness.
Keep still in the yellow court and nurture the valley spirit;
With body complete and energy replete, the fire is stopped –
With a peal of thunder, the gate of heaven opens,
And out leaps the indestructible immortal person.

21

Breast-feed for three years.
Enlightened but not shining, illuminated but not using it.
When real consciousness is refined into a golden body,
It never ever falls into the dust.
Nursing it for three years, enlightenment but not shining,
Knowing before and understanding after, the sage is spiritual.

22

Exiting and entering at will.
Body and spirit both sublimated, merging into reality with the Tao.
Body and spirit both sublimated, equal to space,
Merging in reality with the Tao, all things are penetrated.
Appearing, hiding, going against or along, no one can fathom it;
Clustered, there is form; dispersed, the wind.

23

Facing a wall for nine years.
Neither being nor nonbeing stand; the universe is ultimately empty.
Nine years facing a wall, who is there that knows?
The work of entering the room does not depend on thought.
The universe returns to emptiness; ordinary and holy are gone;
In the realm of silent serenity, the abode of immortals is built.

24

The child also produces grandchildren.
Transformation without end, unfathomable spiritual wonders.
The child also produces grandchildren; ordinary and sage are the same –
The only distinction is in going along or coming back in reverse.
Ancient immortals left the secret of a great elixir,
With endless transmutations, getting through everywhere.